

THE  
Mothers Blessing.

OR,

The Godly counsell of  
a Gentlewoman, not long  
since deceased, left behind her  
for her CHILDREN.

Containing many good Ex-  
hortations, and good Admoni-  
tions, profitable for all Parents  
to leave as a Legacy to their  
CHILDREN.

By M<sup>rs</sup> DOROTHY LEIGH,

Prov. I. 8. My son, hear the instruction of  
thy Father, and forsake not the Law of  
thy Mother.

London, Printed by E. Cotes, for  
Andrew Crook. 1663.

1800



512





To the high and excellent Princess, the Lady Elizabeth her Grace, Daughter to the High and Mighty King of Great Britain, and Wife to the Illustrious Prince, the Count Palatine of the Rhine.

D. L. wisheth all Grace,  
and prosperity here,  
and glory in the  
World to come.

**M**ost Worthy and Renowned Princess, I being troubled and wearied with fear, lest my children should not finde the right way

## The Epistle

way to Heaven, thought with my self, that I could do no lesse for them, than every man will do for his friend, which was to write them the right way that I had truly observed out of the Written Word of God, lest for want of warning, they might fall where-I stumbled, and then I should think my self in the fault, who knew there were such downfalls in the World, that they could hardly climbe the Hill to Heaven without help, and yet had not told them thereof. Wherefore I write them the right and ready way to Heaven,  
well

## Dedictory.

well warranted by the Scriptures of the Old and New Testament, which is the true Word of God; and told them how many false paths they should find, how they should find them, and what care they should have to shun them: if they took false way, what a trouble they should have in turning again, what danger if they went on; and of many doubts which the World would make without a cause, and how silent it would be in danger. Thus when I had written unto them of these things, I was at much peace, quiet, and contentment.

## The Epistle

But as no contentment in  
the World continueth long :  
so suddenly there arose a  
new care in my mind, how  
this Scroule should be kept  
for my Children; for, they  
were too young to receive  
it, my self too old to keep it,  
men too wise to direct it,  
the world too wicked to en-  
dure it. Then in great  
grief I looked up to Hea-  
uen, from whence I know  
cometh all comfort ; and  
looking up, I saw a most an-  
gelicall throne of Princely  
Peeres, and peerlesse Prin-  
ces prepared for Heaven,  
and yet by the appointment  
of God were here to comfort

## Dedicatory.

us on the earth : Then I perceived that this Throne was the joy of England ; then I considered that the highest blood had the lowest mind ; then I saw Humility looking down-ward, while the sweet slips of her vertue grew upward : then, even then, Princely Lady, I beheld your mild and courteous Countenance : which shewed, your heart was bent to do good to all. Wherefore without fear , and with much faith, I adventured to make your Grace the Protectresse of this my Book, knowing that if you would but suffer your name

## The Epistle

to be seen in it, *Wisdom* would allow of it, and all the wicked wind in the World could not blow it away. The Lord multiply his graces, more and more on you, and vouchsafe unto you a numerous posterity: in whom your Grace may receive much joy and comfort, and Gods Church and true Religion, continual defence and propagation.

Your graces in  
all humble and  
obedient duty,

D. L.

To



To my beloved Sons,

G E O R G E , J O H N , and  
W I L L I A M L E I G H ,  
all things pertaining to  
life and godliness.

**M**Y Children, G O D having taken your Father out of this vale of tears to his everlasting mercy in Christ ; my self not only knowing what a care he had in his life time, that you should be brought up godly ; but also at his death being charged in his Will, by the love and duty which I bare him, to see you well instructed and brought up in knowledge : I could not chuse but seek (according as I was

## The M O T H E R

in duty bound) to fulfil his will in all things. desiring no greater comfort in the World than to see you grow in godlinesse, that so you might meet your Father in Heaven where I am sure he is : my self being a Witnesse of this Faith in Christ. And seeing my self going out of this World, and you but coming in, I know not how to perform this duty so well, as to leave you these few lines, which will shew you as well the great desire your Father had, both of your spiritual and temporal good, as the care I had to fulfil his will in this; knowing it was the last duty I should perform unto him. But when I had written these things unto you, and had (as I thought). something fulfilled your Fathers request, yet I could not see to what purpose it should tend, unless it were sent abroad to you : for, should it be left with the eldest it is likely the youngest should have but a little part in it. Wherefore setting aside all fear, I have adventured to shew my imperfections to the view of the World, not  
regarding



*to her three Sons.*

regarding what censure for this shall be  
laid upon me, so that herein I may shew my  
self a Loving Mother, and a Dutifull  
Wife. And thus I leave you to the pro-  
tection of him that made you, and rest till  
death.

Your fearfull, faithfull, and  
carefull Mother,

D. L.



*Counsel to my Children.*

**M**Y Sons, the readers of this book,  
I do you not intreat,  
To bear with each misplaced word :  
for why ? my pain's as great  
To write this little book to you  
(the world may think indeed)  
As it will be at any time  
for you the same to read.

But this I much and oft desire,  
that you would do for me,  
To gather honey of each flower,  
as doth the lab'rous Bee.  
She looks not who did place the plant,  
nor how the flowr doth grow ;  
Whether so stately up aloft,  
or near the ground below.

But

*Counsell to my Children.*

But where she finds it, there she works,  
and gets the wholesome food,  
And bears it home, and layes it up,  
to do her Country good :  
And for to serve her self at need,  
when winter doth begin,  
When storm and tempest is without,  
then she doth find within,

A sweet and pleasant wholesome food,  
a house to keep her warm,  
A place where softly she may rest,  
and be kept from all harm ;  
Except the Bee that idle is,  
and seeks too soon for rest,  
Before she filled hath her house  
whereby her state is blest.

And then as she did rest too soon  
too soon she sorrow knows :  
When storms and tempests are without  
then she her self bethrows ;

She

---

*Counsell to my Children.*

---

Shee looketh out and seeth death  
ready her to devour,  
Then doth she wish, that she had got  
more of the wholesome flow'r.

For why ? within her store is spent  
before the winter's past,  
And she by no means can endure  
the stormy winters blast.  
She looketh out and seeth death,  
and finds no lesse within :  
Then too too late for to repent,  
you see she doth begin.

Therefore see you not idle be,  
this I would have you know.  
Be sure still that the ground be good,  
whereon the plant doth grow.  
Then gather well and lose no time,  
take heed, now you do see ;  
Lest you be unprovided found,  
as was the idle Bee.

D. L.

Th e

# The Contents of this Book,

Chap.	Fol.
<b>T</b> he occasion of writing this book was the consideration of the care of Parents for their Children	1
2 The first cause of writing is a motherly affection	1
3 The best labour is for the food of the soul,	6
4 The second cause is to stir them to write,	13
5 The third cause is to move women to be carefull of their Children,	15
6 The fourth cause is, to arm them against poverty	16
7 The fifth cause is, not to fear death,	17
8 The sixth cause is, to perswade them to teach their Children.	21
9 The seventh cause is that they should give their Children good names.	24
10 Reasons of giving good names to Children	28
11 Children to be taught betimes, and brought up gently,	40
12 Choyce of Wives.	41
13 It is great folly for a man to mislike his own Choyce,	46
14 How to deal with servants.	50
15 Patience is necessary for governours of Families,	53
16 Means to further private Prayer,	56
17 Lets,	57
18 Helps against the former Lets,	60
19 To pray often,	62
20 Not to neglect private Prayer.	68
21 Men	

# The Contents.

1	Men become worse for want of using good means	70
2	To lay hold on Christ, is the best thing in the world,	74
3	What need there is to speak much of Christ	77
4	The unthankfulness of rich men a great sin,	81
5	How to read with profit,	89
6	The preeminence of private Prayer,	90
7	The benefit of acquaintance with God,	92
8	How long we have need of private Prayer,	94
9	Who pray privately.	95
10	The way to rule our Corruption,	98
11	The benefit of the holy Ghost,	107
12	God accepteth weak Prayers,	112
13	No certain way of private prayer,	133
14	Divers men troubled with divers sins,	135
15	Be not hurt by a little temptation,	137
16	Idleness and covetousness to be avoided,	148
17	A dangerous let of prayer,	151
18	Reasons of casting our care upon God,	169
19	Against immoderate care,	173
20	The poison of outward things,	191
21	Prodigality set out,	198
22	Difference between an act and habit of sinning,	204
23	The service of the Lords day ought to be publick	208
24	The honourable calling of Ministers stained by worldliness,	214
25	The right use of goods.	239

THE



THE  
Mothers Blessing.

CHAP. I.

*The occasion of, writing this Book.  
was the consideration of the care  
of Parents for their Children.*

**M**Y Children, when I did  
truely weigh, rightly  
consider, and likewise perfectly  
see the great care, labour  
travell, and continual study,  
which parents take to enrich  
their Children; some wearing  
their

their bodies with labour, some breaking their sleep with care, some sparing from their own bellies, and many hazarding their souls, some by bribery, some by simony, others by perjury, and a multitude by usury; some stealing on the Sea, others begging by Land, portions from every poor man; not caring if the whole Common-wealth be impoverished, so their children be enriched; for themselves, they can be content with meat, drink and cloth, so that their children by their means may be made rich; alwayes abusing this portion of Scripture, *He that provideth not for his own Family is worse than an Infidel*, ever seeking for the temporall things of this World, and forgetting



getting those things which be eternal. When I considered these things, I say, I thought good (being not desirous to enrich you with transitory goods) to exhort and desire you to follow the counsell of Christ: *First, seek the Kingdome of God and his righteousness, and then all these things shall be administered unto you.*

## CHAP. 2.

*The first cause of writing is a Motherly affection.*

**B**U: lest you should marvel, my children, why I do not according to the usual custome of Women, exhort you by words and admonitions, rather than by writing; a thing so unusuall among us, and especially in such a time when

when there be so many godly  
Books in the world that they  
mould in some mens studies  
while their masters are mar'd  
because they will not meditate  
upon them; as many mens  
garments moth-eat in their  
Chest, while their Christian  
brethren quake with cold in  
the street for want of covering:  
know therefore, that it was  
the Motherly affection that I  
bare unto you all; which  
made me now (as it often hath  
done heretofore) forget my  
self in regard of you; neither  
care I what you or any shall  
think of me, if among many  
words I may write but one  
sentence, which may make you  
labour for the spirituall food  
of the soul, which must be  
gathered every day out of the  
Word

Word as the children of Israel gathered *Manna* in the Wilder nesse. By the which you may see it is a labour : but what labour? A pleasant labour, a profitable labour : a labour, without the which the soul cannot live. For as the Children of Israel must needs starve, except they gathered every day in the Wilder nesse and fed of it : so must your souls, except you gather the spirituall *Manna* out of the Word every day, and feed of it continually : for as they by that *Manna* comforted their hearts, strengthened their bodies, and preserved their lives ; so by this heavenly Word of God you shall comfort your souls, make them strong in faith, and grow in true godliness :

ness: and finally, preserve them with great joy, to everlasting life, through faith in Christ: whereas if you desire any food for your souls that is not the written word of God, your souls die with it, even as your hearts and mouths; even as they that desired other food died with it in their mouths: were it never so dainty, so shall you, and there is no recovery for you.

### CHAP. 3.

*The best labour is for the food of the soul.*

**O**H my children, is not this a comfortable labour? Our Saviour Christ saith, Labour not for the meat that perisheth but for the meat that endureth to everlasting life: and y

see, and fear you shall see, how  
many there be that crosse  
Christ in these words; nay  
rather crosse themselves: for  
contrary to our blessed Savi-  
ours counsel they labour for  
the meat that perisheth, and  
in the mean time they lose  
the food of everlasting life.  
This (my beloved Sonnes, and  
dear children) is the cause that  
maketh me so much to fear  
you, and those who hereafter  
shall come of you, because I  
see so many that regard not  
the words of our Saviour  
Christ, who came from the  
high throne of G.O.D., and  
reached to us, and prayed for  
us, and took our flesh upon  
him, and kept us without sin  
refusing no company, healing  
every sicknesse and disease, fed  
the

the hungry, gave pardon to  
 every sinner that would but  
 aske it, dyed for us, endured  
 the pains of hell for us; yea  
 more than this, even in our  
 own flesh he overcame sinne  
 death and hell; yea more than  
 this, also he carryed our flesh  
 into heaven, in the sight of  
 many, and there keeps it, and  
 is become a Mediator for us  
 in it; he joyned himself to  
 us in our flesh, as it is written  
*He took our flesh upon him: He*  
*taught us to joyn our flesh un-*  
*to him by faith, that where he is*  
*there we might be with him also*  
 and if we will not follow him  
 that hath done all this for  
 us, and much more than we  
 can write or declare, How un-  
 thankfull shall we shew our-  
 selves?

My dear children, have I not  
cause to fear? The holy Ghost  
saith by the Prophet, *Can a mo-  
ther forget the Child of her Womb?*  
as if he should say, Is it possible  
that she which hath carried her  
child within her so neer her,  
and brought it forth into the  
World with so much bitter  
pain, so many groans and cries,  
can forget it? Nay, rather,  
will she not labour now, till  
Christ be formed in it? Will  
she not blesse it every time it  
sucks on her brest, when she  
feels the blood come from her  
heart to nourish it? Will she  
not instruct it in the youth  
and admonish it in the age, and  
pray for it continually? Will  
she not be afraid that the child  
which she indured such pain  
for, should indure endlesse pain

Esa. 49.  
15.

B

in

in Hell? Could St. *Paul*. say unto the *Galatians*, that were but strangers to him concerning the flesh only, he had spent some time amongst them, to bring them to the profession of the truth, from which he feared they would fall? And could he, I say, write unto them, *My little Children of whom I do travel again in birth, until Christ be formed in you?* And can any man blame a mother (who indeed brought forth her child with much pain) though she labour again till Christ be formed in them? Could St. *Paul* wish himself separated from God for his Brethrens sake? & will not a Mother venture to offend the world for her Childrens sake? Therefore let no man blame a Mother, though she something exceed

Rom.  
9. 3.



exceed in writing to her Children, since every man knows that the love of a mother to her children, is hardly contained within the bounds of reason. Neither must you my sons when you come to be of judgment, blame me for writing to you, since Nature telleth me, that I cannot long be here to speak to you, and this my mind will continue long after me in writing; and yet not my minde, but I seek to put you in mind of the words of our Saviour Christ which saith *Labour not for the meat that perisheth, &c.* where you see, that the food of the soul is to be gotten by labour. *Why stand you here?* (saith Christ) Here is no time to be idle; they that will rest with Christ in Heaven must

B 2                      labour

Joh. 6.  
74.

Mat.  
20. 6.

Rev. 14

13.

labour to follow him here on earth. *Blessed are the dead that die in the Lord, for they rest from their labour.* Thus you see, if you will go to the place which Christ hath bought for you, you must labour to follow Christ; he laboured to get it for you, or else all your labour would have been as nothing: and now you must labour to lay hold on him, or else all your labour will be worth nothing. Many there be that labour the clean contrary way; for they leave Christ, and take hold of traditions; and a number loyter, and by that means never get hold of Christ. And this is the cause why I write unto you, that you might never fly from him with the one, nor yet loyter with the other; but that you might learn

learn to follow him, and to take hold of him in the written Word of God, where you shall find him (as Christ himself witnesseth) and no where else. *Search the Scriptures* (saith he) *for they testifie of me* Labour therefore that you may come unto Christ.

Joh. 5.  
35.

## CHAP. 4.

*The second cause is, to stir them up to write.*

**T**HE second cause, my sons, why I write unto you, (for you may think that, had I had but one cause, I would not have changed the usual order of women) is needful to be known, and may do much good: for where I saw the great mercy of God toward you, in making you men, and placing you amongst the wise, where

you may learn the true written word of God, which is the path way to all happiness, and which will bring you to the chief City new *Jerusalem*; and the seven liberal Sciences, whereby you shall have at least a superficial sight in all things. I thought fit to give you good example, and by writing to intreat you, that when it shall please God to give both virtue and grace with your learning, he having made you men that you may write and speak, the word of God without offending any, that then you would remember to write a book unto your children, of the right and true way to happiness, which may remain with them and theirs for ever.

CHAP.

## CHAP. 5.

*The third cause is, to move Women  
to be careful of their Children.*

**T**HE third is, to encourage Women, (who, I fear, will blush at my boldnesse) not to be ashamed to shew their infirmity: but, to give men the first and chief place, yet let us labour to come in the second: & because we must needs confesse that sin entred by us into our posterity; let us shew how careful we are to seek to Christ, to cast it out of us, and our posterity; and how fearful we are that our sin should sink any of them to the lowest part of the earth; wherefore let us call upon them to follow Christ, who will carry them to the height of Heaven.

## CHAP. 6.

*The fourth cause is, to arm them against poverty.*

**T**HE fourth cause is, to desire you that you will never fear poverty, but alwaies know, it is the state of the children of God to be poor in the world. Christ saith, *Ye shall have the poor with you alwaies.* It may be, he hath appointed you or yours to be of this poor number. Do not strive against Christ, *It is as hard* (saith he) *for a rich man to enter into Heaven, as for a Camell to go through the eye of a needle.* S. James saith, *Wo be to you that are rich.* S. Paul saith *The desire of money is the root of all evil.* Which if it be true, as it is not to be doubted of, and you fear poverty; then it doth necessarily follow, that you will desire the

Joh. 12.  
8.

Mat. 19  
24.

Jam. 5.  
2, 3.  
1 Tim.  
6. 20.

The  
I

the root of all evill, which is money, and so become good for nothing. The fear of poverty maketh men run into a thousand sins; which nothing else could draw them to: for many fearing the cold storms of poverty, which never last long, run on to the hot fire of Hell, which never hath an end. This matter requireth many words, for it is hard to perswade the nature of man from the fear of poverty; wherefore I will speak more of that afterwards: only I now say, Fear not to be poor with *Lazarus*, but fear a thousand times to be rich with *Dives*.

## C H A P. 7

*The fifth cause is, not to fear death.*

**T**HE fifth cause is, to desire you never to fear death,

B: 5

for

Matth.  
16. 20

for, the fear of death hath made many to deny the known truth, and so have brought a heavy judgment of God upon themselves. A great reason why you should not fear death, is, because you can by no means shun it, you must needs endure it: and therefore it is meet that you should be alwaies prepared for it, and never fear it. *He that will save his life saith Christ shall lose it, and he that will lose his life for my sake and the Gospels shall find it.* Do not fear the pains of death, in what shape soever he comes: for perhaps thou shalt have more pains upon thy bed and be worse provided to bear them, by reason of some grievous sicknesse, then thou art like to feel when God shall call thee forth to witnesse his truth



truth. The only way not to fear death, is always to be provided to die. And that thou mayest alwayes be provided to die, thou must be continually strengthening thy faith with the promises of the Gospel, as *He that liveth and believeth, shal not die and though he were dead yet shal he live. Meditate in the Law of the Lord day and night* (as the Psalmist saith) and then thou shalt be fit to bring forth fruit in due season: then shalt thou be fit to serve God, thy King, and Country, both in thy life, and in thy death, and alwaies shalt shew thy self a good member of Jesus Christ, a faithfull subject to thy Prince, and alwaies fit to govern in the Christian Common-wealth, and then thou mayst faithfully  
and

Job. 11.  
25, 26.

Pf. 1. 2.

Rom.  
14. 8.

and truly say, *Whether I live or dy I am the Lords*. But without continuall meditation of the word this cannot be done. And this was one of the chief causes why I write unto you, to tell you that you must meditate in the word of God: for many read it, and are never the better, for want of meditation. If ye hear the word and read it without meditating thereon, it doth the soul no more good, then meat and drink doth to the body, being seen and felt, and never fed upon: for as the body will die, although it see meat; even so will the soul, for all the hearing and reading of the Word, if that ye do not meditate upon it, and gather faith, and strengthen it, and get hold of Christ; which if ye do,

Christ

Christ will bring you to the Kingdome of his Father, to which you can come by no means, but by faith in him.

## CHAP. 8.

*The sixth cause, to perswade them to teach their Children.*

**T**HE sixth reason is, to im-  
treat and desire you, and  
in some sort to command you,  
that all your children, be they  
Males or Females, may in their  
youth learn to read the Bible  
in their own mother tongue:  
for I know it is a great help to  
true godlinesse. And let none  
of you plead poverty against  
this; for I know that if you be  
neither covetous, prodigall,  
nor idle, either of which sins  
will let no vertue grow where  
they come, that you need not  
fail in this: but if you follow  
the

the Commandement of the Lord, and labour six daies, and keep the seventh holy to the Lord, and love him with all your heart, soul and strength, you will not only be willing, but also able to see them all brought up to read the Bible. Solomon that was wise, by the spirit of God, said, Remember thy Creator in the daies of thy youth: and ye are also commanded to write it upon the walls of your houses and to teach it your Children: I know (saith God) that Abra. will teach his children, & his childrens children, to walk in my Commandements: also, I further desire you, because I wish all wel, and would be glad you should do as much as could be in the Wilderness of the World, that if any shall at any time desire you

Ecclef.  
12.

Deut.  
12. 19.  
20.  
Gen.  
18, 19.

you to be a witness in the baptizing of their child, that then you shall desire the person so desiring, to give you his faithful word, that the child shall be taught to read so soon as it can conveniently learn, and that it shall so continue, till it can read the Bible. If this will not be granted, you shall refuse to answer for the child; otherwise, do not refuse to be a witness to any: for it is a good Christian duty. Moreover, forget not, whether you answer for the child or no, to pray that the child baptized may receive the holy Ghost, with all other children of the faithful, especially when you are where a child is baptized; for it is your duty to pray for the increase of the Church of  
God

Pf. 122.  
9.

God. *Pray for the peace of Jerusalem (saith the Psalmist); let them prosper that fear thee.*

### CHAP. 9.

*The 7th Cause is, that they should give their children good names.*

**T**HE seventh cause is, to intreat you, that though I do not live to be a witness to the baptizing of any of your children; yet you would give me leave to give names to them all. For though I do not think any holiness to be in the name, but know that God hath his in every place, and of every name; yet I see in the Bible, it was observed by God himself, to give choise names to his children, which had some good signification. I think it good therefore to name your children, after the names of the Saints.

Saints of God, which may be a means to put them in mind of some vertues, which those Saints used; especially when they shall read of them in the Bible: and seeing many are desirous to name both their own children and others after their own names, this will be a means to increase the names of the Saints in the Church, and so none shall have occasion to mislike his name, since he beareth the name of such a Saint, as hath left a witnesse to the world, that he lived and dyed in the true faith of Jesus Christ The names I have chosen you, are these; *Philip, Elizabeth; James, Anna; John and Susanna.* The virtues of them that bore those names, and the causes why I chose them, I let passe

\* *The story of Susanna though it be not Canonical nor to be equall'd to those books that are yet it may be true and of good use, as many other histories written by men, are.*

pasſe, and only mean to write of the laſt name, \* *Suſanna*, famous through the world for chaſtity: a vertue which alwaies hath been, and is, of great account; not only amongst the Chriſtians and people of God, but even among the Heathens and Infidels; In ſo much, that ſome of them have written, that a woman that is truly chaſt, is a great partaker of all other virtues; and contrariwiſe, that the woman that is not truly chaſte, hath no virtue in her. The which ſaying may be well warranted by the Scripture; for who ſo is truly chaſt, is free from idleneſs and from all vain delights, full of humility, and all good Chriſtian virtues; who ſo is chaſt, is not given to pride in apparell,  
nor



nor any vanity, but is alwaies either reading, meditating, or practising some good thing which she hath learned in the Scripture. But she that is unchast, is given to be idle; or, if she do any thing, it is for vain glory, and for the praise of men, more then for any humble, loving, and obedient heart that she beareth unto God and his word, who said; *Six daies shalt thou labour*; and so left no time for idleness, pride or vanity; for in none of these is there any holiness. The unchast woman is proud, and alwaies decking her self with vanity, and delights to hear the vain words of men, in which there is not only vanity but also so much wickednesse, that the vain words of men, &

Exod.  
2. 9.

we-

womans vainnesse in hearing them, have brought many women to much sorrow and vexation; as wofull experience hath, and will make many of them confesse.

But some will say, had they only lent an ear to their words, they had done well enough.

To answer which, I would have every one know, that one sin begetteth another: The vain words of the man, and the idle ears of the woman, beget unchast thoughts oftentimes in the one; which may bring forth much wickedness in them both.

Gen. 3.  
2.

Man said once; *The woman which thou gavest me beguiled me, and I did eat*: But the women now may say, that men lye in  
waic

wait every where to deceive us, as the Elders did deceive *Susanna*. Wherefore let us be as she was, chaste, watchful, and wary, keeping company with Maids. Once *Judas* betrayed his Master with a kisse, and repented it; but now men like *Judas* betray their M stress with a kisse and repent it not, but laugh and rejoyce that they have brought sin and shame to her that trusted in them. The only way to avoid all which is to be chaste with *Susanna*, and being woman, to embrace that vertue, which being placed in a woman, is most commendable.

An-unchast Woman destroyeth both the body and the soul of him she seemeth most to love, and it is almost impossible

womans vainnesse in hearing them, have brought many women to much sorrow and vexation; as wofull experience hath, and will make many of them confesse.

But some will say, had they only lent an ear to their words, they had done well enough.

To answer which, I would have every one know, that one sin begetteth another: The vain words of the man, and the idle ears of the woman, beget unchast thoughts oftentimes in the one; which may bring forth much wickedness in them both.

Gen. 3.  
2.

Man said once; *The woman which thou gavest me beguiled me, and I did eat*: But the women now may say, that men lye in

wait

wait every where to deceive us, as the Elders did deceive *Susanna*. Wherefore let us be as she was, chaste, watchful, and wary, keeping company with Maids. Once *Judas* betrayed his Master with a kisse, and repented it; but now men like *Judas* betray their M<sup>st</sup>ress with a kisse and repent it not, but laugh and rejoyce that they have brought sin and shame to her that trusted in them. The only way to avoid all which is to be chaste with *Susanna*, and being woman, to embrace that vertue, which being placed in a woman, is most commendable.

An unchaste Woman destroyeth both the body and the soul of him she seemeth most to love, and it is almost impossible

Prov.  
2. 18.

ble to set down the mischiefs which have come through unchast women, *Solomon* saith, that *her steps lead to Hel*. Wherefore bring up your daughters as *Susanna's* Parents brought up her: teach them the Law of the Lord continually, and alwaies perswade them to embrace this vertue of Chastity.

It may be that some of you will marvell, since I set down names for the imitation of their vertues that bore them, why I placed not *Mary* in the 1. place, a woman vertuous above all other women. My reason was this: because I presumed, that there was no woman so senseles as not to look what a blessing God hath sent to us Women, through that gracious Virgin, by whom it pleased God, to

take

take away the shame which *Evab* our Grand-mother had brought to us: For, before, man might say, The woman beguiled me, and I did eat the poysoned fruit of disobedience, & die. But now man may say, if he say truly, The woman brought me a Saviour, & I feed on him by faith and live. Here is this great and woful shame taken from women, by God working in a woman; men claime no part in it: the shame is taken from us, and from our posterity for ever. *This seed of the woman hath trodden down the serpents head:* and now whosoever can take hold of the seed of the Woman by faith, shall surely live for ever. And therefore all generations shall say, that she was blessed, who brought us  
a

Gen. 3.  
15.

Joh. 6.  
53.

a Saviour, the fruit of obedience, that whosoever feedeth on, shall live for ever: and except they feed of the Seed of the Woman, they have no life. Will not therefore all women seek out this great grace of God, that by *Mary* hath taken away the shame which before was due unto us ever since the fall of man?

*Mary* was filled with the holy Ghost, and with all goodness and yet is called the blessed Virgin: as if our God should (as he doth indeed) in brief comprehend all other virtues under this one vertue of Chastity: wherefore I desire that all women, what namesoever they bear, would learn of this blessed Virgin, to be chaste for though she were more reple-

nish



nish with grace than any other, and more freely beloved of the Lord; yet the greatest title that she had, was, that she was a blessed and pure Virgin: which is a great cause to move all women, whether they be Maids or Wives, (both which estates she honoured) to live chastly; to whom for this cause God hath given a cold and temperate disposition, and bound them with these words, *Thy desire shall be subject to thy husband*, As if God in mercy to women, should say; You of your selves shall have no desires, only they shall be subject to your Husbands: which hath been verified in Heathen women, so as it is almost incredible to be believed: for many of them, before they would be

Gen. 3.  
15.

C

defiled

defiled have been careless of their lives, and so have endured all those torments that men could devise to inflict upon them, rather than they would lose the name of a modest Maid, or a chaste Matron. Yea, and so far they have been from consenting to any immodestie, that, if at any time they have been ravished, they have either made away themselves, or at least have separated themselves from company, not thinking themselves worthy of any society, after they have once been deflowred, though against their wills. Wherefore the woman that is infected with the sin of uncleannesse, is worse then a beast, because it desireth but for nature, and she to satisfie her corrupt lusts.

Some

Some of the Fathers have written, that it is not enough for a woman to be chaste, but even so to behave her self, that no man may think, or deem her to be unchaste; we read that in the Primitive Church, when there were warrs between the Christians and the Pagans, if at any time the Pagans had got victory, that then they would seek to deflowr the Virgins; to the which sin, before the Christians would yeeld, they would continually lay violent hands upon themselves, in so much that the Doctors of the Church were oftentimes constrained to make divers Sermons and Orations to them, to dissuade them from that crueltie which they inflicted upon themselves, rather then

C 2                      they

they would suffer themselves to be defloured: such a disgrace did they think it, to have but one spot of uncleanness; and yet none of these were so holy as this *Mary*, this pure and undefiled Virgin.

Some godly and reverend men of the Church have gathered this, that there were five women of great vertue in the time of the Law: the first Letters of whose names do make her whole name: to shew that she had all their vertues wholly combined in her: as namely, *Michal*, *Abigal*, *Rachel*, *Judith*, and *Anna*.

I Sam.  
19. 12.

She was as faithful to her Husband as *Michal*, who saved her Husband *David*, from the fury of *Saul*, although he were her Father, and her King, not  
pre-

preferring her own life, before the safety of her husband's. She was as wise as *Abigail*, who is highly commended for her wisdom: amiable in the sight of her Husband as *Rachel*: stout and magnanimous in the time of trouble, as *Judith*: patient and zealous in prayer, as *Anna*. Seeing then, that by this one name many vertues are called to remembrance, I think it meet that good names be given to all women, that they might call to mind the vertues of those women, whose names they bear: but especially above all other moral vertues, let women be perswaded by this discourse, to embrace Chastity without which, we are mee beasts, and no women.

1 Sam.  
25. 3.  
Gen. 7.  
97.

1 Sam.  
10, 11.

## CHAP. 10.

*Reasons of giving good names to Children.*

**I**F ye shall think me too tedious about the naming your children: I tell you that I have some reasons for it, and the first is this, to make them read in the Bible the things which are written of those Saints, and learn to imitate their virtues. Secondly, because many have made a God of the Virgin Mary, the Scripture warranting no such thing, and have praied to her, (though there they shall find that she was a woman; yea, and a comfort to all women; for she hath taken away the reproach which of right belonged unto us; and by the seed of the woman we are all saved): It was therefore fit I should

should speak largely of that name. Thirdly, seeing many have heretofore, and now do make Images of Saints, to put them in mind of the Saints, and so by little and little, have at last worshipped the works of their own hands; for fear of forgetting the Saints, have forgotten the second Commandment: I thought it better to have you remember them by bearing their names, and by reading what they taught us in the Scripture, and how they lead their lives, then by looking upon a painted piece of paper, or carved stone. And this, by the way, may be marvelled at, that they which love to worship Images, never love to name their children after the names of the Saints; for if they

had so done, by this time we should have had no other names, but *Matthew, Mark, Luke, John, Timothy*, and such as followed Christ faithfully. Then *Moses* and his mildnesse would be more talked of; *Samuel* and his obedience would be more sought after; *Abraham* and his faithfulness would be more followed. Lastly, this I will tell you, that there is no man but will be ashamed to do any thing which shall disgrace the good name, after which he is called; as if one should say, Is this a *Moses*? is this an *Elias*? and hath such qualities as these?

### CHAP. II..

*Children to be taught betimes, and brought up gently.*

**I** Am further also to intreat you that all your children may



may be taught to read, beginning at four years old, or before, and let them learn till ten, in which time they are not able to do any good in the Common-wealth, but to learn how to serve God, their King and country, by reading. And I desire, entreat, and earnestly beseech you, and every one of you, that you will have your children brought up with much gentleness, and patience. What disposition soever they be of, gentlenesse will soonest bring them to vertue: for frowardnesse and curstnesse doth harden the heart of a child, and maketh him weary of vertue. Among the froward thou shalt earn frowardnesse: let them therefore be gently used, and alwaies kept from idlenesse

C 5                      nesse

nesse, and bring them up in the Schools of learning, if you be able and they fit for it. If they will not be schollars, Yet I hope they will be able, by Gods grace, to read the Bible, the Law of God, and be brought to some good Vocation or calling of life. Solomon saith, *Teach a child in his youth, the trade of his life, and he will not forget it, nor depart from it when he is old.*

Pro. 22.  
6,

### CHAP. 12.

#### *Choice of Wives.*

**N**OW for your Wives, the Lord direct you, for I cannot tell you what is best to be done; Our Lord saith, *First seek the Kingdome of God and his righteasnesse, and all things else shall be ministred unto you.* First You must seek a godlie wife, that

that she may be a help to you in godliness. For God said, *It is not good for man to be alone: let him have a help meet for him.* And she cannot be meet for him, except she be truly godly: for God counteth that the man is alone still, if his wife be not godly: If I should write unto you, how many the Scripture maketh mention of, that have been drawn to sin, because they married ungodly wives, it would be tedious for you to read.

The world was drowned because men married ungodly wives. *Solomon* who was not only the wisest man that ever was but was also mightily endued with the Spirit of God, by marrying Idolatrous women, fell (for the time) to Idolatry.

Never

Gen. 2.  
18.

1 King.  
11. 4.

Never think to stand, where *Solomon* fell. I pray God that neither you, nor any of yours may at any time marry with any of those, which hold such superstitions as they did, or as some do now: as namely to pray to Saints, to pray in Latine, to pray to go to purgatory, &c. Let not riches or mony bring your posterity to this kind of Tradition. The beloved Apostle of Christ saith *Love not the World, nor the things that are in the World*; for he knew well that a little that a man loveth not, would suffice him, a little with a godly woman is better then great riches with the wicked. *Rebecca* saith, *I shall be weary of my life, if Jacob take a Wife of the daughters of Heib*: as if she should say, If my son

son marry an ungodly Wife,  
then all my comfort of him  
and his is gone; it will be  
a continual grief to me, to see  
him in league and friendship  
amongst the wicked. If such  
shame and sin cometh upon my  
son, as can by no means be  
helped, nor by no means com-  
forted, what availeth it me then  
to live?

*Be not unequally yoked* (saith  
the Holy Ghost) It is indeed  
very unequal, for the godly  
and ungodly to be united to-  
gether; that their hearts must  
be both as one, which can ne-  
ver be joined in the fear of  
God, and faith of Christ. Love  
not the ungodly; marry with  
none except you love her, and  
be not changeable in her love:  
let nothing after you have  
made

made your choice, remove your love from her ; for it is an ungodly and very foolish thing for a man to mislike his own choice, especially since God hath given a man much choice amongst the godly : and it was a great cause that moved God to command his to marry with the godlie, that there might be a continual agreement between them.

## CHAP. 13.

*It is a great folly for a man to mislike his own choice.*

**M**E thinks I never saw a man shew a more senselesse simplicity, then in misliking his own choice, when God hath given a man almost a world of women to chuse him a wife in. If a man have not wit enough to chuse him one whom

whom he can love to the end, yet me thinks he should have discretion to cover his own folly: but if he want discretion me thinks he should have policie, which never fails a man, to dissemble his own simplicitie in this case. If he want wit, discretion, and policie, he is unfit to marry any woman.

Doe not a woman that wrong, as to take her from her friends that love her, and after a while to begin to hate her. If she have no friends, yet thou knowest not, but that she may have a husband that may love her. If thou canst not love her to the end, leave her to him that can.

Me thinks, my son could not offend me in any thing, if he served God, except he chose a  
wife

wife that he could not love to  
the end : I need not say , if he  
served God ; for if he served  
God, he would obey God, and  
then he would chuse a godly  
wife, and live lovingly and  
godlily with her, and not to do  
as some man who taketh a  
woman to make her a compa-  
nion and fellow, and after he  
hath her he makes her both a  
servant and drudg. If she be thy  
wife, she is alwaies too good  
to be thy servant, and worthy  
to be thy fellow. If thou wilt  
have a good wife, thou must  
go before her in all goodnesse  
and shew her a pattern of all  
good vertues, by thy godly and  
discreet life : and especially in  
patience , according to the  
counsell of the holy Ghost :  
*Bear with the woman as with the*  
*weaver*

1 Pet. 7  
3.



*weaker vessel.* Here God sheweth  
that it is her imperfection that  
honoureth thee, and that it is  
thy perfection that maketh  
thee to bear with her; follow  
the counsell of God therefore,  
and bear with her. God willed  
a man to *leave Father and Mother*  
*for his Wife.* This sheweth what  
an excellent Love God did  
appoint to be between man  
and wife. In truth I cannot by  
any means set down the excel-  
lency of that love: but this I  
assure you, that if you get  
wives that be godly, and you  
love them, you shall not need  
to forsake me; whereas if you  
have wives that you love not,  
I am sure I will forsake you.  
Doe not your selves that  
wrong, as to marry a woman  
that you cannot love, shew not  
so

Gen. 2.  
3.

so much childishnesse in your sex, as to say, you loved her once, and now your mind is changed: if thou canst not love her for the goodnesse that is in her, yet let the grace that is in thy self move thee to do it; and so I leave thee to the Lord whom I pray to guide both thee and her with his grace, and grant that you may chuse godlily, and live happily, and die comfortably through faith in Jesus Christ.

#### CHAP. 14.

*How to deal with Servants.*

**Y**ET one thing I am to desire you to do at my request and for my sake: and though it be some trouble to you to perform it, yet I assure my self you will do it. If God shall at any time give

our you, or any of you, a servant  
her or servants, you shall ask them  
l is if they can read; if they cannot  
ove you shall, at my request, teach  
s in them, or cause them to be  
s in taught, till they can read the  
and ten Commandements of Al-  
ord mighty God: And then you  
oth shall perswade them to practise  
ce, by themselves and to spend all  
use their idle time in reading, that  
nd so they may come the better to  
ith know the will of God written  
in his Word. Remember, your  
servants are Gods Servants as  
well as yours: if they be not,  
say as *David* said, *There shal not*  
*an ungodly person dwell in mine*  
*house; he that loveth or maketh lies*  
*shal depart out of my sight.* It is  
not for you, by any means, to  
keep any ungodly, prophane,  
or wicked person in your  
house

Ps. 101.  
7.

Ex. 20.

house, for they bring a curse upon the place wherein they are, and not a blessing, neither will they be taught any goodnesse: but you must keep those that be tractable and willing to serve God, that he may blesse you and your household. For God doth not delight in that Master, that will suffer his servant to blaspheme his name or mis-spend his Sabbaths: for God commanded the Master, that he should see his servants to keep holy the Lords day, and if he keep that day holy, he will learn to spend all the other dayes in the week well in following the duties of his calling. I pray you keep the servants of God: and then remember they are your brethren: use them well, and be as ready

ready to do them good, as to  
 have their service. Be not chi-  
 ding for every trifle, for that  
 will hinder good living, and  
 nothing enrich you. Be care-  
 full that they be godly, for,  
*Godliness bath the promise of this*  
*present life, and of the life to come.*  
*Godliness is great riches if a man*  
*be contented with what he bath; for*  
*we brought nothing with us into*  
*the world, neither shall carry any*  
*thing out of the world: if we have*  
*food and rayment, let us be there-*  
*with content.*

1 Tim.

4. 8.

1 Tim.

6, 7, 8.

## CHAP. 15.

*Patience is necessary for Governors*  
*of Families.*

**I**ve godlily and patiently  
 in your house; if you can-  
 not be patient, never think to  
 live godlily: for if Satan see you  
 of a froward mind he will soon  
 find

find matter enough to set you on work. Pray faithfully with your servants twice a day, and live so godlily, that you may be an example to them to follow you.

Pray often privately, faithfully, and zealously unto God, in the name of Christ, so it may well be warranted by his Word, for that is a true mark of the Child of God. Many hear the Word, as our Saviour witnesseth, but few follow it. Many pray openly, as the Pharises did, to be seen of men, but Christ saith they have their reward. This was not because Christ misliked publick prayer but because he saw their hearts and so knew that they prayed more to be seen of men, then for any true faith they had in him

Mar.  
22. 14.  
Mar. 6,  
26.

him. Christ saith, *when two or three be gathered together in my Name, I will be with them.* And this merciful promise is enough to make any man to pray; for though he do it very weakly and coldly, yet he sheweth his humility and obedience to God, and confesseth his own weaknesse, and calleth to God for his assistance and grace to serue him. One is also helped by the prayer of another; and the weaker is made partaker of the prayers of the stronger, for Christ taught us to pray one for another: Forgive us our trespasses. When Christ saith, *If two or three be gathered together in my name, I will be with them:* He doth not say, with some of them, but *I will be with them;* that is, with all

Mat. 8.  
12.

all of them that are joyned together in my name: Though some be weaker, and some be stronger, yet they all shew their obedient hearts, and God will accept them in Christ. And this is a great means to stirre up their hearts to prayer; for it is the hardest thing that is, for any man to perform rightly, truly, and faithfully.

## CHAP. 16.

*Means to further private Prayer.*

**N**OW all things are to be used, that are means to stir us up to private prayer, and all things are to be shunned that hinder us from it. Those things that may further us to it, are, hearing the word, reading it, praying publicly, and being in company with others when they pray: for all these help



to help to increase and strengthen  
faith; and without faith, it is  
impossible to pray aright, ei-  
ther publicly or privately, or  
to take hold of the promises of  
God in Christ, beleaving that  
our prayers shall be accepted  
and granted, so farre forth as  
shall be to Gods glory and our  
good; and the true servant of  
God will never desire more  
then he knoweth by faith in  
Christ (which he hath learned  
by the promises of the Gospel)  
that he shall have.

## CHAP. 17.

*Letts.*

**T**Here be many things that  
will hinder both men  
and women from this duty.  
The devill will do what he can  
to hinder us; the world is our  
hinderance continually; and a  
D man

mans own friends are oftentimes hinderances too; yea, a mans own nature will never be willing to talk with God: for by nature we run away from him with *Adam*, and rather hide our selves with fig-leaves, and excuses, then come to God, and fall down before him on our faces, confess our sinnes, acknowledge our unworthinesse, crave pardon for Christs sake of God for all our transgressions. Yet *Adam* had more cause to run away than we have, and we have more cause a great deal to come to God, than he had; for he knew not then that God would call him back again, and give him his pardon in Christ, who should tread down the head of the Serpent, which beguiled him

him; but we know that God hath called *Alam* and all his posterity and given them pardon in Christ if they will come and aske it in faith and repentance. He therefore that doth not often and privately fall down and humble himself before God and confesse his own sins craving pardon in Christ, and by faith applying the promises of God to himself, hath great cause to fear that his heart is not true and right before God. And therefore if thou canst not pray privately, or feelest thy self cold in prayer; for to help thy self, thus thou shalt do.

## CHAP. 18.

*Helps against the former Lets.*

**E**very morning, so soon as thou canst, (for the sooner the better) before the world get hold on thee, either with profit or pleasure, (for those are the Devils baits) or before thou feedest thy body (for the body is a great deal more subject to the spirit, when it is not pampered nor fed at his own will) then, I say, go into some private place, and fall down on thy face as the publican did, and set thy selfe afar off, and say, *God be merciful unto me a sinner*, O Lord I acknowledge that I cannot pray: Pardon me dear Father, for Jesus Christ his sake: quicken me with thy holy spirit: give me faith to call upon thee: and I beseech thee  
gra-

Luk. 18  
13.

graciously to remember thy promise, which sayest, *Come unto me all ye that labour and be heavy laden: and I will ease you.* O Lord, I am loaden with my sins, and against all reason they keep me from seeking pardon for them and grace to shun them. Good Father, for Christ his sake remove my sins far from me, and give me faith in thy son, which may assure me, that thou dost accept of me, as of thy servant in him. And although I be most unworthy in my self, yet by thy promises in Christ which shall never fail, I pray thee accept me.

Mat.  
11. 18.

Furthermore, for the better stirring thee up to pray, read some Chapter of the Testament, as namely, the sixth of Saint *Matthew*, or some other

wherewith thou mayest hear the promises of God in Christ to strengthen thy faith.

Take heed of idlenesse and sloathfulnesse, which is a great hinderance. I know that all sins are hinderances to prayer; but idlenesse, and following the world either for profit or pleasure, are wonderful mighty ones.

#### CHAP. 19.

*To Pray often.*

**N**Ever make account of thy self as a diligent servant of God, if thou dost not twice a day (at the least) come privately to God, and acknowledg thine infirmities, and confess that thou canst not pray, and desire God to give thee grace to do it faithfully: when thou feelest a motion to pray, do not

not over-ſleep it for any cauſe  
in the world: for thou knoweſt  
not what graces or bleſſings  
God means to beſtow upon  
thee at that time, for it is the  
Spirit of God calling thee; and  
therefore find no delays, but  
go: for the nature of man, of  
it ſelf, will never be ſtirred to  
private prayer: But howſoever  
thou doeſt, be thou Maſter, or  
be thou ſervant, be thou at  
home, abroad, or in what con-  
dition or place ſoever thou be,  
do not ſleep at night till thou  
haſt humbled thy ſelf before  
God on thy knees in prayer:  
for night is a time when the  
World leaves a man (as it  
were) for a while, and when  
the world leaves him, the devi  
hath not ſo much power over  
him; for the world is a great

instrument of the devil to work by; therefore when the world is asleep (as it were) the devils power is weakned, and then be sure thou prayest to God to deliver thee from the Devill, and from the world; the World is like *Pbarah*, which by no means would suffer the Children of Israel to go serve the Lord; so doth the world if it know that thou goest to serve God, it will bring thee back again, if it be possible: and therefore it is best to pray privately, although thou do it but weakly; for within a while this weak prayer will strengthen greatly thy faith. Pray when the world is asleep, for, as soon as it is awake, it will cry and call on thee, (as *Pbarah* did to the Israelites) to attend it. It will



will bring thee more worke  
still, as he did to them. And as  
the Tyrant told the Israelites  
that they should go and serve  
their God; but when the time  
came, he would not let them,  
but still found imployment for  
them: even so will the World  
do by any that will believe it;  
it will promise at such a time  
thou shalt serve God; and when  
such a thing is done thou shalt  
goe pray; but when the time  
cometh, it will find more work  
for him still, and will not let  
him go. *Pharaoh* is the very  
figure of the devill, and the de-  
vill calleth himself the god of  
this world, and if the devill  
hath to do with this world, as  
no doubt but he hath, then it  
is certain that the world will  
never give us leave to serve

D 5

God

Num.  
1. 35.

God. Our own nature is as the nature of the Israelites: for they had rather have tarried with *Pharaoh*, who was the very Image of the Devill, and have been his slaves still, than to have gone thorow the Red-sea and the wilderness, to the promised Land of *Canaan*, which was the figure of Heaven: and even so had we rather be slaves and drudges in this World, which will take all from us, and cast us to the Devil, (as *Pharaoh* would have done by the children of *Israe*) than we will leave the world and all his baits, and go to our God every day, and humble our souls at his foot, and confess our selves to be weak in faith, and acknowledge our frailty: and call earnestly for the help of God

God to overcome the World for us, and to strengthen us by his power, against the devil, the world, and our own frailty, and wicked fleshly lusts; and yet except we do call continually to God for his grace and help, we can no more overcome these, than the children of Israel could overcome *Pharaoh*, or go through the Red sea, without drownings: for it was God that overcame *Pharaoh* for them and also all their enemies and delivered them out of the Red-sea: and so it must be God that must overcome the Devill and all the enemies in the world, and deliver thee, that thou sink not in the Sea of thine own sins.

C H A P.

## C H A P. 20.

*Not to neglect private prayer.*

**W** Herefore I desire you, and every one of yours to the worlds end. that whatsoever service of God you omit, you do not neglect private prayer; for many may hear the word of God as *Adam* did, and disobey it presently after: and some hear the word of God, as *Adam* did after his fall, and had rather be further off, as he had then. But private prayer is, to offer thy self and thy service to God, confessing thine own imperfections, and to call to God for his assistance. Now when a sinner by himself calleth his own waies to remembrance, and confesseth his particular sins, then he seeth what sin his own nature is most

most subject unto, and pray-  
eth earnestly against that sin  
wherewith he is most infected,  
and confesseth his own weak-  
ness, and wondereth at himself  
that he is not able to overcome  
that one sin, as well as he can  
some other sins of as great  
force. The reason is this, the  
nature of man is wholly cor-  
rupted with sin, and is good  
for nothing; as the earth is fit  
to bring forth nothing but  
weeds, except it be digged and  
dressed, and continually la-  
boured and weeded: yet one  
weed or other will grow in  
some part of the earth by na-  
ture, which will not grow in  
another part though it be  
sown there, but some other  
weed will grow there, that is  
as ill, and one weed overgrow-  
ning

ing the ground, is able to make it unprofitable for any thing; so one sin will rule where another will not; and that on: overrunning thee is able to make thee an unprofitable member of the Church, therefore thou must labour by private prayer to overcome it.

# CHAP. 21.

*Men become worse for want of using good means.*

**M**OREOVER as a garden, if it be twenty years kept with digging, watering, and weeding, and then be let but two years alone, it wil become unprofitable, savage, and of no respect: even so if thou dost in thy youth, for many years, use private prayer, & hearing of the Word preached, and publick Prayer, and Fasting,  
and

and all good means to keep thy earthly body in subjection, yet if thou becommest negligent and careless but a while, it will soon become savage and wild, and consequently, an unprofitable member of Christ his Church, or rather manifest thy self to be no member, as the earth will be no garden: and therefore you must have a continual care of your selves. It is not for a smal matter that you must have this care, but for a great and most glorious Kingdome, which lasteth for ever, where thou shalt enjoy the sweet and loving presence of Almighty God, and be a member of Jesus Christ, in the Kingdome of heaven, for ever, world without end. Then neither Satan, nor the World, nor thy

thy own flesh shall be able one minute to trouble thee, if through faith in Christ, by continual prayer, thou once gettest thither. Neither is it to shun a little danger that you must be thus watchfull and wary of your selves, as was crowning in the Red Sea, which was a figure of hell: but it is to avoid burning in Hells torments for ever and ever, & being joined to the Devil, and all his wicked Spirits for ever there to be tormented and never have rest: and this will be more then a thousand millions of pains, to those that shall enter into those torments to think that God hath offered so merciful a means as to send his own Son to endure those pains for them, that they might never



never have felt them, and sent them his Word, and willed them to follow that, and that should teach them to follow Christ, and Christ should bring them to heaven; and if that the Devill, the World, and the Flesh, did lay blocks in their waies, more then they could remove, that then they should call upon him, and he would help them over, and make the way in time more plain and easie for them, and yet they would not take a little paines here, to keep them from end'e-  
less of hell fire. Oh, how will they be tormented, when they know that there never will be an end of their perpetual misery? What would they not give? (nay they have nothing to give, for the world hath de-

deceived them, and hath taken  
all things from them) but what  
pains would they not take to  
follow our Saviour now, if  
they might? Pains? nay, they  
would take it a great plea-  
sure, and wonder greatly at  
themselves, that they ever  
could think it pains, when in-  
deed it is most pleasant, and  
most comfortable, the most  
profitable and most delightfull  
yea, and the most contented  
thing in the world.

## CHAP. 22.

*To lay hold on Christ is the best  
thing in the World.*

**I**T is the most pleasing thing  
because it brings so sweet  
contentment to the soul, mind,  
and conscience of man, that  
nothing can offend it. It is the  
most comfortable thing, in re-  
gard

gard it so comforteth and  
strengtheneth the heart, that  
nothing can grieve it. It is most  
profitable, for it getteth an  
everlasting Kingdome to those  
that use it. It is most delight-  
ful, for it bringeth joy to the  
whole man. It is most content-  
ing, for no crosse in the world  
can discontent it; when as the  
world, on the contrary side,  
are never content, never quiet,  
never feel joy in their hearts:  
though they laugh their hearts  
are not quiet, *for there is no peace*  
*to the ungodly*. And this is the  
cause that they seek so much  
for pastime, and sit up in the  
night swilling and drinking  
untill they feel sleep call them  
to bed, and then they lie down  
like brute beasts, never regar-  
ding the mispending of their  
time

Isa. 38.  
22.

time nor calling for grace to spend the rest of their days better : and yet for all this, in the dark, they often feel discontent in their minds, because they do follow the devill that wicked Serpent, which will torment them, and he begins to torment here, and yet they will serve him. On the contrary, those that serve God, and follow Christ, and every night reconcile themselves unto him & confess their own weakness and pray Christ their Saviour to defend them that night, and evermore, they feel much comfort in their hearts : for Christ begins the comfort here *I laid me down in peace, and rose again.* (saith David) *and the Lord sustained me.* So they which serve God, and follow Christ, are in peace

peace, for the Lord sustaineth them.

## C H A P. 23.

*What need there is to speak much of Christ.*

**I**T may be you marvell, my sons, why I write so much of Christ. Marvel not, why I write; for I wonder that every one which hath heard of him, do not write what Christ hath done for us. For was it not a great wonder, that the only begotten Son of God should come down from Heaven, and take our flesh upon him, and keep it without sin, and suffer himself to be buffeted, and also to have his face spit on, and to be most spitefully crowned with a crown of thorns: And being without sin, he bare all our sins upon him, and having never

never offended God, he bare all the wrath of God, and endured the pains of hell for us; which was due unto us for our sins, and he hath overcome sin, death, and hell for us, and ascended into heaven to prepare us a place there. And yet he left us not thus, but he left his Will and Testament, to direct us the right way how to come unto him. And yet he did more for us than this: for he taught us in his Word how we should know when we were out of the way, and how we should return into the right way again. And yet he did more for us than this, he promised that he would be with us unto the worlds end; and whensoever we wanted his help, do but call upon him, and he would help

help us : And yet he did more for us, he sent Preachers to call upon us, and to put us in remembrance of those benefits, and to direct us the right way to heaven to himself. And what promises he hath made to us to entice and draw us to come unto him, and what threatnings and warnings he hath given us to shun hel, it is impossible for me and all the writers in the World to write. St John saith *If all the things which Christ did, were written, the world would not contain the Books.* But I am sure if all the writers in the world had written what Christ had done for us, they could not sufficiently declare it. If all the Sea were Inke, and all the Iron in the World were Pens, and all the Creatures Writers, they could

Mat. 18  
26.

Joh. 11.  
24.

could never declare the great benefits, the great blessings and the great mercies given unto us in Christ Jesus our Lord and Saviour. What is man without Christ, more then a fire-brand of hell? and what an excellent creature a man is in Christ, can hardly be expressed; and yet there are many that are angry because there are so many Books. Reading good Books, worketh a mans heart to Godlinesse; for even as the fire warmeth the wax, and maketh it fit to receive a good fashion, even so good Books written of the mercies of God in Christ, are the way to Christ, and teach us how to shun the way that leads from Christ. But because I would have you Writers of the mercies of God  
in



in Christ, I will tell you what writing of good Books doth; it makes the way to Christ easie to those that desire to go in it. And I will tell you who are they that are angry with writing of Books; they are such as are ignorant, and the more ignorant they are, the more angry: they are those, that love the world so well that they cannot find leasure to read Books. St. *John* saith, *Love not the World nor the things that are in the World: for the love of the World is an enemy to God:* And here you see that they are enemies to God, for they love not to have him so much written of. They that love not Books nor Sermons, do not care so much to know what Christ hath done for them, and

E

how

how they should follow Christ: they are stalled with it: they love the earth; they can talk of it year after year, and they are never weary. In truth, it would weary a Heavenly minded Christian to hear an earthly minded man, how continually he will talk of the earth, and earthly things: the very time that he is in the Church, he can hardly hold his peace from talking of some earthly thing or other: and the whole Sabbath which God sanctified, and rested himself; and, in mercy to him, commanded him to rest, in that will he never rest from these earthlie and transitory things: for heavenly rest he never respecteth. Truly, I think he meaneth to make himself sure of Hell here-  
after

after : For Christ saith, *He that loveth the World is an Enemy to God* : and he that is an enemy to God, can never come to be an inheritour of the Kingdome of heaven, except he returnes, and reconciles himself to God, through Christ: and he cannot be thus reconciled, except he leave his earthly affections, and attend upon Christ ; For God loveth none, but only those whom he seeth waiting and attending upon his Son ; and then the Almighty God accepteth him as his Son, and bids him call him Father, and whatsoever he needs he is ready to furnish and relieve him withall : But if he be obstinate, and will not attend upon his Christ, but attends upon his own businesse and worldly

affairs, God never respecteth him, how many friends soever he hath in the world, nor how mighty soever they are; and then are his riches and his friends nothing worth, neither can they do him the least good as can be thought of. Now he that loves not writing of Books, nor hearing of Sermons, he hath little leisure and lesse desire to pray: This I assure you is true, and his own Conscience will tell him so much. let him examine it when he will; for Sermons, and reading good Books, are the only means to bring a man to prayer, and prayer is the only means to help us to the mercys of God in Christ: For if we hear Sermons, and do not pray earnestly to God for Jesus Christ

Christs sake to send the Holy Ghost to enlighten our understanding, and to sanctifie our hearts, and follow that which we hear, we are never the better, for many hear and understand not; and many understand, and follow it not: But there is none, that prayeth faithfully to understand, and for grace to follow it, that obtaineth not if he continue in true prayer. The Holy Ghost saith *pray always and in all things be thankful*: and the promise is made, *Ask and ye shall have*, that is, Whatsoever you go about, pray to God to blesse it, and thank God in prosperity and adversity, or howsoever it pleaseth God to deale with you; for it comes by his Providence, and therefore be

I Thes.  
5, 17, 18  
Mat. 7.  
7.

E 3

thank

thankful to God, what crosse  
soever it pleaseth him to lay  
upon thee. Doe not as they  
which rage and swear at the  
losse of a few earthly things;  
but thank God again and a-  
gain, that it is no worse. If it  
be but for the loss of some  
earthly thing, it cannot be ill  
for the child of God: for *Job*  
never honoured God so much  
nor did so much good in the  
Church of God while he was  
rich, as when he was poor: for  
when he was rich, the devill  
himself told God, that *Job* ser-  
*ved him not for nothing.* As if he  
should say, Thou hast given  
him many blessings, if he should  
not be thankful, it were a  
marvell.

CHAP.

## CHAP. 24.

*The unthankfulnesse of rich men,  
a great sin.*

**O**H, this will be a witnesse  
against many rich men,  
which receive many great  
blessings, and yet they be un-  
thankful: for the Devill  
thought that he which receiv-  
ed gifts and blessings, could  
not chuse but be thankful: and  
yet when Job was rich, he ne-  
ver did God so much honour,  
nor service in his Church, as  
when his goods were gone. For  
before he was a rich man, and  
lived well, and gave something  
to the poor: (what should he  
have done with his goods else?  
and so did many more beside):  
him. But when all his goods  
were taken away, he did not  
as Worldly men do: he did not

say I am bewitched, or, It is the negligence of my servants. but he said, *The Lord giveth and the Lord taketh, and as it pleaseth the Lord, so it cometh to pass: blessed be the name of the Lord.* And thus he became thankful for his loss. This is a thing that every one cannot do: and he was so patient and thankful, what crosses soever it pleased God to lay upon him, that he glorified God in his obedience, and shewed that he loved God; and that his love was not set on this worldly wealth. So he might have God without the world, he cared not: he was none of those that must needs have God and the World together, or else they will none; but he was one that left an example to the whole Church of  
of



of God to be thankfull and patient.

# CHAP. 25.

*How to read with profit.*

**I** Pray read the story of *Job*, and not only read, but gather some fruit out of it. And ever when you begin to read any part of the Scripture, lift up your hearts, soules, and minds unto God, and pray privately or publickly; but of private prayer never fail: and desire God for Christs sake, to enlighten your understandings, to sanctifie your hearts, and to make them fit to receive the good seed of the Word, and to give you grace to bring forth fruit to Gods glory, for Christs sake: *In this is my Father glorified, that you bring much fruit and be made my Disciples.* And

*Joh. 15.  
8.*

again he saith, *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven.* Here you may see you must glorifie God, and you must leave an example to the Church, that you serve and love God; this did Job: And I pray God, for Chr. Its sake, that you may do the like; and that you may do it, you must pray to God continually, yea, and in private, for his grace and assistance.

## CHAP. 26.

*The preeminence of private prayer.*

**T**Hat is the most excellent vertue and happinesse, that belongeth to private prayer, No man by any means can deprive a man of it. Some have had their Bibles taken away, that they could not read,  
Preachers

Preachers have been banished, that they could not hear: they have been separated from company, that they could not have Publick prayer; Yet private prayer went with them, thereby they talked with God, and made all their miseries known unto him, and craved his assistance in all their troubles. And this is the greatest comfort that all good Christians have, that no man can bar them from private conference with God. Then take heed you do not bar your selves from it, since none else can do it: and you know not what need you shall have of it, nor what accident may happen to you in your lives, nor what need you shall have of it in the hour of death. Therefore, if you would  
al-

always have it, you must always use it, and then you shall see what profit will come by it and then you will be humbly faithful, and familiarly acquainted with God.

CHAP. 27.

*The benefit of acquaintance with God.*

**O**H Heavenly and happy acquaintance! For the longer thou usest it, the stronger will be thy faith, the humbler thy heart, the earnestest thy zeal, and the holier thy life; and this maketh God accept you in Christ, and then thou art he that Christ speaketh unto when he saith, *Ask what ye will, and it shall be done unto you.* Thy faith will be the stronger, because thou shalt see that God heareth thy prayers, and

Joh. 16.

23.

and granteth thy request. The more humble w<sup>l</sup> thy heart be, because thou seest thine own misery and corruption, and that all grace and goodnesse comes to thee from God; and this will make thee more earnest and zealous in prayer, and thy earrest and faithfull prayer will move God according to his promise, to give thee grace and faith: for the Apostles prayed and said, *Lord increase our faith.* And this grace and faith will work in thee holinesse of life, and then shalt thou be able to fulfill Christs saying; *Let your light so shine before men that they may see your good works, and glorifie your Father which is in Heaven.*

Luk 6.  
25.

Mat. 5.  
16.

CHAP

## CHAP. 28.

*How long we have need of private Prayer.*

**N**OW that you and everie one of you shal have need of private prayer, from the very beginning of your life, to the very last hour of your dayes, my own experience teacheth me; and the word of God, a true witnesse, affirmeth that we are wholly corrupted by the fall of *Adam*, with sin, and therefore continually we ought to suspect our selves, and to call upon God without ceasing, for his helping grace, and assistance in all our actions, for we know that our own flesh is our own enemy & that it is made of the earth, and is so heavy and earthly minded, that it can never seek  
for

for heavenly things, without the especial grace of God; and the devill hath made an entrance into this earthly body by reason that our first Parents, *Adam* and *Eve*, did take of the fruit of disobedience at his hands, and did eat at his appointment; so that now he claimeth such an interest in us, that none but *Christ* can keep him out: and therefore we have no way but to call continually on the name of *God* in *Christ*, to assist us with his gracious Spirit, which will keep away the Devil, overcome the World, and conquer our own Flesh, for us.

## CHAP. 29.

*Who pray privately.*

**T**His is certain, that there are none godly but those that

that pray privately and truly to God, according to his Word; and there is no ungodly person, no swearer, no prophaner of the Lords day, no drunkard, no adulterer, no covetous person, no prophane person, nor none that is of a false religion, nor warranted by the word of God, that doth pray privately, truly, and faithfully. By these considerations you shall find out the true marks of the Children of God: for the wicked can hear the Word, read, come into publick assemblies of prayer; the hypocrite will talk of faith, as if he had come from heaven; but to go into a private place and lay open his heart before God, confess his own imperfections, and pray that



but he may not be an hypocrite, he is far enough from it. The swearer, the Idolater, the covetous, the adulterer, nor any unclean person dare come to God in the name of Christ, except they leave their wicked wayes, and without they bring Christ with them, they cannot come to God, and Christ delights not to go with those that are continual breakers of his Fathers Commandements: for Christ himself telleth them, *that he that keepeth the Commandements, and teacheth men so to do he shall be great in the Kingdom of Heaven:* and to him that ordereth his conversation aright will I shew the salvation of God, saith God by the Psalmist. Moreover Christ saith, *He that will follow me, let him forsake himself, and take up*

Mat. 5.  
19.

Ps. 50.  
23.

Mat. 16  
25.

*up his cross and follow me:* As if he should say, I am gone to heaven, and if you mean to follow me thither, you must forsake yourselves. I know this will be a crosse unto you, but you must take it up and follow me, or else you may not come there.

### CHAP. 30.

*The way to rule our Corruptions.*

**A** Gain, when the children of God, who would faine be with their Father, see that they cannot rule their own flesh; then with humble hearts they go to God, and cry and call to him for help, that he would help to bridle their unruly affections even but for that day, and at night they will wait upon his Majesty again; and thus they will never  
leave

leave him, till they feel the Spirit of God working in their hearts; and that will stir them to continual prayer. But the wicked want faith to hope in the Name of Christ; and this is the cause, there are so many wicked prayers in the World, for they that make them have no faith in Christ: and without him, they have no promise to be heard: and therefore wanting faith to come to Christ, they go to the Saints to pray for them, and yet the Saints did never promise them so to doe, neither do they know whether the Saints hear them, or no. Again, some pray in Latine, when they do not understand what they say, nor what they pray for: but the Holy Ghost saith, *Pray with the*

1 Cor.  
14, 15.

*the spirit, and pray with the understanding also.* Why, say they, God knows our hearts, we pray with the heart. God knows indeed that their hearts are vain and foolish, because they do not pray with understanding, and therefore they have no promise to be heard, and yet they will have a pair of Beads, and tell how many prayers they say, though they cannot tell what they say; I dare undertake, a Parrat might pray as well as they do, if it could speak all the words. They pray while they live, that they may go to purgatory; and when they die, they give much goods to others, to pray that they may come out of Purgatory again: These are most vain prayers, never warranted by the

they the word of God. They pray  
pray also to our Lady to help them  
s in like as the Israelites prayed to  
vain the Queen of Heaven: and as  
y do the Israelites prayers were ac-  
ling cepted, so are theirs.

e no But I pray God for Christs  
ye sake, that you, nor none of  
eads yours may make such Prayers.  
yer And I pray God to bless his  
nno whole Church, that their pray-  
un ers might be right, and faithful,  
ay a for prayer is the Key, which  
ould openeth unto Vertue. Oh Lord  
pray let not our prayers be turned  
may into sin: for then the Gates  
her of thy mercy shall be shut a-  
oods gainst us.

hey Wherefore we humbly be-  
y a seech thee, give us the spirit  
vain of Truth, that we may pray  
by rightly, which if we do, we  
the must needs search the Scrip-  
tures,

Mat. 6.  
9.

ture, and see there how Christ teacheth his Disciples to pray. *When ye pray, pray on this manner. Our Father which art in Heaven* &c. And whatsoever prayer is not on this manner, is wicked and ungodly. And yet here you see there is neither praying to Saints nor Angels, neither praying for the dead, nor to the dead, and therefore all such prayers are wicked, and are the overthrow of all those that use them.

Mat. 6.  
6; 7.

But Christ saith, *When thou prayest, enter into thy Chamber and when thou hast shut the door, pray unto thy Father in secret, and thy Father which seeth in secret will reward thee openly: use no vain repetitions, as the Heathen do, for they think to be heard for their much babling; but whatsoever ye*  
aske

aske the Father in my Name, that  
he will give you. Ask: and you shal  
have; seek, and you shall find; knock,  
and it shall be opened unto you. If  
your children aske you bread, will  
you give them a stone? Or if they  
ask you a fish, will you give them a  
Serpent? If ye which are evil can  
give your Children good gifts, how  
much more shall your heavenly Fa-  
ther give the Holy Ghost unto them  
that aske it? And this was a  
great mercy in Christ, not only  
to bid us pray, but also to pro-  
mise that whatsoever we aske  
the Father in his Name, we  
should have it: and he appeal-  
eth to our consciences, how we  
would deal with our children,  
if they aske us any thing; and  
giveth us warning, we should  
use no vain babblings, and tell-  
eth us we should aske in one  
word,

Ma. 79  
610.11

Joh. 16.  
23.  
Mar. 10.  
7.

Joh. 16.

15

Joh. 16.

26.

word; the holy Ghost, without the which we are miserable wretches: which if we have, we enjoy all happinesse, and peace, for he must be our Comforter, and bring us unto Christ, and he will bring us unto his Father. Christ also willeth us to aske the Spirit of truth, because he will lighten us, and shew us the way of all happinesse: and because our faith should be strengthened to ask the Holy Ghost, he also promised us to send him to teach us all things, and bring all things to our remembrance without which we are like a house which is built fair on the outside, but there are no windows to shew any light at all into it, and then the house is good for nothing, because their



there remains nothing but darknesse in it : even so dark is the earth of *Adam*, which we are made of, that though we seem never so fair on the outside, yet if we have not the Holy Ghost within us, we can never see to find the way to Christ : and then it is impossible to come unto the Father ; and so consequently we must needs perish ; for Christ saith, *No man cometh to the Father but by me.* And here you see that those that put their trust in Saints to pray for them, have no promise to be heard ; and it shews that they are not enlightened by the holy Ghost, to see the way to Christ : and they themselves will confesse that they dare not go to Christ ; which sheweth that they have no  
F                      faith

Mat. 11  
27.

Mat. 12  
28.

faith to believe his promises, nor will to obey his word: For Christ saith, *Come unto me all ye that labour and are laden, and I will ease you.* Here you see that he leaves out none, but calls all sinners unto him, and promisseth that he will ease them. I humbly beseech God to give you and everie of you to the worlds end, grace to pray to God for the Holy Ghost. And I pray you let me request you to pray to God continually, to enlighten you with the holy Spirit, that the Holy Ghost may bring you to Christ, and Christ to bring you to his Father; and then shall you reign with them for ever and ever world without end. Which God grant for Christs sake, our only Mediator and Advocate.

CHAP.

## CHAP. 31.

*The benefit of the holy Ghost.*

**S**EEing some pray not at all, and others pray falsely, look ye often and earnestly pray for the Holy Ghost; for I will tell you what he will do: he will enlighten you, and unite you to Christ, and give you grace to rule over all your affections and make you able to be Masters of your selves; where, on the contrary side, they which have not the holy Ghost written within them, are mastered and ruled by their own filthy affections, and so become servants to them: but if you have the holy spirit, ye shall be able to say to your selves, as the Master saith to his servant. Thou shalt do this, and thou shalt do that: Thou shalt not

swear nor blaspheme thy God: Thou shalt not drink and swill like a beast, neither shalt thou come in company amongst such, &c. Reason thus: I will overcome thee by Gods grace thou earthern pot-sheerd which broughtest me nothing and wouldst thou now confound all these excellent graces which it hath pleased the Almighty God to bestow upon me in Christ? No: by the grace of God, I will rule over thee or else will pine thee. I may say with Sr. Paul, these are the messengers of Satan to buffet me: I will pray to my God to assist me, and his Grace is sufficient for me. I know thy nature, thou art like an unruly Colt that if he be pampered, fed, and well kept, he will throw his

2 Cor.

12. 7.

1 Cor.

12. 9.

his Master under his feet, and cares not what becomes of him; so he may be rid of him, and then he runs whither he lists himself, although he fare much worse then he did before even so it is with those that become subject to their affections, they are as hard to be overcome as a wild Colt, which many times is like to be, and sometimes is, the bitter destruction of his Master: therefore your resolution must be, to deal with your stubborn and rebellious affections, as you will deal with a pampered wild Colt, and say unto them, By Gods grace I will not be over-mastered by you I scorn to serve so beggerly, and so base a slave as thou art, I will bridle thee, and thou

head-strong, stout, proud, scornful, and disobedient, intemperate, unholy, high-minded, froward, covetous, and idle disposition; for there is no goodnesse in you by nature, but by Gods grace I will temper you, I will make you humble, patient, chaste, quiet, and diligent to fall to some labour, you shall never be idle for that will bring you to naught. And this must be the victory betwixt your selves and your affections, and then the holy Ghost will teach you to master your selves, and not to suffer you to be subject to everie filthy motion of the flesh. Further, *He will teach thee all things and bring all things to thy remembrance; as God resisteth the proud and giveth grace to the*

Jam. 5.  
6.

the humble, He that committeth adultery, sinneth against his own body, and maketh the temple of God, the temple of an Harlot. He that will not work, let him not eat. He will give thee faith to quench all the fiery darts of the devill. Therefore pray for the Holy Ghost in all temptations, he will be with thee in them, and strengthen thee to overcome them, he will be with thee in the hour of death, when all thy friends thy pleasures, and profits will forsake thee, and then he will bring thee to Christ, and therefore pray for him, and acknowledge his great mercie in Christ, who hath taught thee thus to pray; and whatsoever thou neglectest, neglect not private prayer, and howsoever thou doest, seek for con-

1 Cor.  
9. 18.  
19.  
2 Thes.  
3. 10.  
Eph. 6.  
16.

tinual knowledge, that your prayers may be according to the Word of God : for if they be not such, then are they turned into sin, and then thou hast nothing to relieve, comfort, or reconcile thy self to God again: for as concerning all the sins that a man hath fallen into through the frailty of nature, he hath been reconciled to God by faithful prayer, but if your prayers be not at all, or not as they ought to be, then all your help is vain.

## CHAP. 23.

*God accepteth weak prayers.*

**I**T is a very weak prayer that God will not accept, if it be rightly made. I speak thus much, because I would not have you discouraged, and think you had as good not pray at all



all, as pray weakly: for the Al  
mighty God accepteth your  
obedience and well meaning  
that you will prepare your  
selves to pray as well as you  
can, but if thou see thy self  
neglect private prayer, be sure  
that Satan hath something to  
work against thee, and by this  
you may understand, that there  
are none that did or ever shall  
perish, but it was because ei-  
ther they did not pray at all,  
or else because they did not  
pray as God had warranted  
them in his Word. Me thinks  
if I were a man, and a Preacher  
of Gods Word, as (I hope)  
some of you shall be, and I  
pray God for Christs sake you  
may, I surely perswade my self  
that, through Gods grace, I  
should bring many to pray  
F & rightly

rightly which now pray unadvisedlie, or not at all. But those that have gotten a custome to pray after the invention of men, and contrary to the Word of God as to pray to Saints, to pray to Angels, to pray to our Lady, to pray in a tongue they understand not, to pray to the dead, to pray for the dead, to pray to go to purgatorie; these, I say, you may pray for, that they may not use such prayers any longer; but to perswade them, is almost as vain as their prayers. Yet once again I say unto you, Pray, for you have no promise, except you pray, *ask and you shall have* (saith Christ.) He doth not say, You shall have whether you ask or no: but he saith, *Ask and ye shall have.* Was not this

Mat. 7.  
7.

a great mercy of our Saviour  
Jesus Christ, to proffer us, if  
we would but aske, we shall  
have? Surely I think he were  
a very unworthy person, that  
would think much to ask a  
thing for which he might be  
the better for ever. If a Master  
would say to his servant, when  
such a Lease comes out, Ask  
me for it, and I will let thee  
have a very good penny-  
worth of it, because thou hast  
spent thy time in my service,  
and in attending upon me;  
therefore I would have you get  
something to live upon here-  
after to defend the world with  
all, that thou mayest not beg  
when thou art old: and this  
were a very reasonable thing.  
Now the Master being a wor-  
thy man, and fully resolved to  
do this servant good, when the  
time

time comes, he considers with himself at how easie a rate he may see the rent of his Farm for him to live upon, and yet give some attendance upon him still. The time being come he expecteth when he should aske : but if the servant thinks much to aske, it is ten to one but his Masters mind will be clean altered, although he were never so fully bent to deal liberally with him, and saith to himself, if it be not worth the asking, it shall be worth the keeping : If it be not worth thanks, it shall be worth nothing : and very likely he will think worse of his servant than ever he did before, because he would not ask it, and think he is grown proud, & scorned his gentle offer. Now if the

M. ster

Master will not give his servant the thing so promised because he will not ask him, although indeed he ought in conscience to give him something, for God saith, *Let not thy servant go away a poor man* : how dost thou think thou shalt receive the thing which our Saviour hath promised, upon the same condition, that thou shouldst aske when thou hast deserved nothing at his hands, but he of his own free mercy hath bought thee : and paid a dear price for thee, and thou hast done nothing for him but for thy beggerlinesse, he biddeth thee aske, and thou shalt have? What canst thou look to obtain, when our Saviour Christ hath precisely told thee thou must aske, and yet thou refusest

refusest to do it; *Enter into thy Chamber*, saith he, *and shut the door*. Although every place will serve, yet it pleaseth Christ to name the Chamber, because he would have a man without accumbrances. Every man findeth one place or other to lodge in let them then find the same places or some place else to pray privately in. *Shut thy door*, (saith Christ) as if he should say, *Shut thy self from the world, and shut the world from thee*; it may be thou hast something to say unto me, that thou wouldst not have the world to hear. Oh the mercy, the wonderful mercy of Christ to man, how he became Man for man! And he knew the nature of man, that he would be loath that every one should

should know the corruption which was in him, and therefore says, Come to me alone, and shut the door; no body shall know what is betwixt thee and me; I know thy sins already, but I would know whether thou knowest them or no: for many a man sinneth and knoweth it not, because he knoweth not my Word: but if thou knowest them, confess them to me and I will give thee pardon for them: and if thou wilt leave them and canst ask help of me, I will give thee grace to overcome them; for I have overcome them all for thee, even in thine own flesh: and thou, through my help, shalt do a greater work: for thou being a sinner, shalt overcome in thy self, which is

a greater work than for me  
which am God, and without  
sin, to overcome sin: and yet  
not you, but I your Saviour,  
who dwell in all those that lay  
hold on me by true faith, for  
without me, ye can do no-  
thing; and therefore come to  
me, follow my counsel, come  
secretly, let no body know of  
it, for hindring you, or for  
fear vain glory should follow  
you, no man shall need to  
know of it, for I will reward  
you openly. Oh the wonder-  
ful mercies of Christ to man  
never able to be set out! He  
knew that man would be desi-  
rous to have it known that he  
served such a worthy Master, as  
none could serve a better, that  
every one should say, he served  
Christ, he served the Sonne of  
God



God, who will bring him to preferment, Every one desireth to have it known that he serves a noble Master, and therefore he will wear his cognizance upon his sleeve, that it may be known what excellent man he serves; for it is a great credit to serve a worthy Master, and a man shall be very well accounted of for his sake: but he that serveth a wicked and ungodly man shall never be so well thought of: because his Master is wicked, and he is oftentimes ashamed of his Masters doings, so that he will never be a credit unto him; & therefore never serve a wicked man, although he be never so rich; for the desire of man is to serve a Master of credit, and that Christ knew: he knew  
also

*The re-  
wards of  
Ch:ists  
servants  
are hea-  
venly.*

also that man was loath to have his sin openly known: and therefore out of his great mercy, and wonderful wisdom, he appointed man to confess his sins privatelie, without which there can be no good prayer. He told man that he should not need to make shew of it unto the world; for he would reward him openlie, and make it known, that he served a good Master indeed; for he would give him such graces and blessings, as all that knew him, should perceive that he had them neither of the world, the flesh, nor the devill, nor of his own nature: but it should appear they were only the gift of the Almighty God. He did not promise earth and earthly things

things, you may see ; for every  
venemous earthworm is full  
of these : the Usurer that is as  
far from heaven as it is to hell,  
where, if he take not heed in  
time, he may find his part, he  
(I say) may brag of his Gold;  
the extortioner, whom God  
hates, may brag of his silver;  
the covetous person whom  
God abhorreth, he may brag  
what a deal of earth and earth-  
ly durt he hath purchased: the  
Prophet saith, *They load them-  
selves with clay*; He doth not  
say, God giveth them; but,  
*they load themselves*. Among  
these foolish and abominable  
people, whom the Scripture  
peaketh so much against as  
against no man more, nor so  
much, I think Strumpets and  
Whores, who for covetous  
ness

nesse sake sell their souls and bodies; and make themselves such filthy vessels in this earth that it is most loathsome to think of, may brag as well of their Jewels and costly apparell that the World bestoweth upon them, as any other of these covetous wretches, whom God abhorreth and giveth warning that no man shall speak well of them; for the holy Ghost saith, *Speak not good of the covetous whom God abhorreth.* And that thou mayest know it is no worldly trash that God bestows on thee: know, that the devil calleth himself the Prince of the world, and so one would think he were: for these outward things are most commonly bestowed upon the wicked

wicked; but that which God  
will bestow on thee, is a trea-  
sure which the wicked ones  
have not, nor are ever like to  
enjoy, except they leave their  
wicked waies, and go private-  
ly to the Lord Jesus Christ,  
and lay open their miserable  
estate to him, and crave his  
pardon, and grace to live a  
new life: and then he will give  
thee the greatest treasure that  
man can imagine; even a most  
heavenly treasure: he will give  
thee faith, which will bring  
thee to the everlasting King-  
dom of heaven: he will give  
thee patience, to bear all the  
crosses and troubles in the  
world: he will give thee hu-  
mility, which will fill thee full  
of grace, and make thee in fa-  
vour with God and man; he  
will

will give thee his grace to  
plenteously, that thou wilt  
speak alwaies the truth, and  
keep thy promises, though it  
be never so much to thy hin-  
derance in the sight of the  
world. Nay, in the sight of the  
World it must needs be a  
praise to thee; for the World  
seeth that every Earthworm  
can break their promise; or  
turn it so, that it is worse than  
a promise-breaking: for it  
sheweth that they are full of  
hipocrisie, dissemblers, and  
would serve the world, and  
would not have the devill  
know it, but the devill will  
not be so deceived: he maketh  
account the world is his, and  
he hampereth all those that  
love it in chains, & he wil have  
the world know it, that it may  
be

be a witnesse on his side at the  
day of judgment; Nay this  
Conscience will be a witnesse  
against him at the day of judg-  
ment, that breaketh his word,  
even at that dreadful day, when  
the trash for which he so light-  
ly regarded his promise, shall  
be consumed with fire and  
brimstone, then will he won-  
der, he could think it would  
be so long before that day  
would come: and now seeing  
that it is come; he fully per-  
swadeth himself that his pain  
will never have an end. If thou  
thinkest that breakers of their  
word have a room in heaven,  
read the fifteenth Psalm. But  
what should I speak on a room  
in heaven, when indeed they  
ought to have no room a-  
mongst civil men on the earth;  
any

*The  
danger  
of brea-  
king pro-  
mise.*

nay, nor yet among the Heathen: for it hath been accounted so great a shame for a man to break his promise, that he would rather die then it should be said that he were one of those. But pray thou privately and faithfully, and God will not only give thee power to keep thy promise with men, but thou shalt also have grace to keep thy Word and promise thou hast made to Almighty God to forsake the devil, the world and thine own filthy affections; which will shew openly that thou art the servant of God, and that God hath bestowed his manifold graces and blessings upon thee, as Christ said unto Peter, *flesh and blood hath not taught thee these things, but my Father,*

Mat. 16  
17.



Hea Father which is in Heaven, So  
ount every one that beholdeth thee  
man will know, that neither the  
at he devil, the world, nor thine  
n in own flesh hath bestowed these  
re one gifts on thee, but thy Father  
thou which is in heaven. Blessed be  
and the name of Christ, for his  
the bountifull goodnesse bestowed  
omise upon mankind, he did not  
t also only bid them pray, and pro-  
Word mise they should be heard;  
de to but also told them, To whom  
rsake to pray: and because men durst  
thine not go to God alone, he bade  
which them go in his name, and pro-  
thou mised that he would be there  
and wick them, and he would be a  
d his Mediator, which none else  
tings could do, and he would make  
unto peace between God and them,  
h no and therefore any might bold-  
at my ly come to him; he teacheth  
at be G them

them where to aske, privately; and what to aske, the holy Ghost, without the which we are fire-brands of hell; but if we have him, we are Saints in heaven, even joined to Christ, and as his members: And yet he fearing all this would not serve, it was his great mercy shew us more concerning two men, which were praying; and make us acquainted how they prayed, and how they sped. Christ saith, *There was a Pharisee and a Publican went up into the Temple to pray. The Pharisee was one that thought himself a just man, and despised others. The Publican accounted himselfe a Sinner, openly known. The Pharisee stood up and prayed and said, I thank thee oh Father, I am not as other men are,*

nor like this Publican; I fast twice a week, and give Tithe of all that I have. Now you may see who they be that say, I fast, or, We fast: as if they should say, I fear it shall never be known that it is I, or we, that fast and pray, and pay Tithe of all that we have; and that we deal justly, and keepe the Commandments. But the Publican stood a-farre off, and durst not look up to heaven, but smote on his brest, and said, Lord be merciful unto me a sinner. Here you see; we must humble our selves, and confesse our sins, for Christ saith, He went away justified rather then the other, for he that humbleth himself shall be exalted, and he that exalteth himself, shall be brought low. Also he willeth us, alwaies to pray, and not to wax

Luk.

II. 12.

faint, saying, *There was a certain Judge in a City, which neither feared God nor revered man; and there was a Widow in the City, which said, To me justice against my Adversary. But he would not for a time; yet afterwards he said, Although I fear not God, nor reverence man, yet will I do her justice, lest at the last she chance to weary me. And the Lord said, Hear what the unrighteous Judge saith: And shall not God avenge the cause of his Elect which cry and call day and night upon him? And therefore pray continually. And do not think (my sons) that I have spoken too much of prayer: for, as I said before, without it we have no promise to obtain any favour of God, nor yet to be kept from any evill by God, and therefore*

fore do it. You must needs also be thankful to God for his mercies in Christ; and most humbly thank Christ, who hath thus mercifully taught you to pray, and give God thanks, who hath brought you into the world, in such a time, when as you may be taught to pray according to his Word, and I beseech him that you may pray according to his counsel.

## CH A P. 33.

*No certain rule for private prayer.*

**N**OW I would have you know, that private prayer is for every mans private use, and therefore there is no certain rule, neither can words be set down what ye should say: for though we be all sinners yet some are more troubled

Mar.  
11.28

Mar.  
16.14.

with one sin, some with another, and some are troubled because they cannot be troubled so much with their sins as they desire, which sort Christ calls unto him saying, *Come unto me all ye that labour, and are laden, and I will ease you.* But although all sins dwell in us and we are subject to them (wherefore Christ saith, *Ye have need watch and pray*) yet there is in every one of us, some one sin that will draw to a head, and bear some rule in us, and will not be subject nor subdued to the spirit, as the child of God would have it: but then he goeth to Christ, and craveth his assistance, and yet sometimes the sin will overcome him, and then he goeth and confesseth his

his sins again, and craveth pardon, confessing withal his own weaknesse, that he should be overcome of so vile and base an affection: and thus every one ought to seek by prayer to God, to get victory of that sin which otherwise would overcome and destroy him, body and soul for ever.

## CHAP. 34.

*Divers men troubled with divers sins.*

**S**OME are troubled most with Envy, some with pride, some with anger, some with covetousnesse, and some with sloth, &c. All these with a company that attend on them, set upon every man, but one must be Captain: then overcome the Captain, and all the Army will be discomfited. In wars if the

Jam. 4.  
7.

Captain prevail, the Souldiers will ruinate even the City; so it is with sin, if the chief sin getteth the victory, it will let in a great number of enemies, that will never leave untill they have utterly ruinated and brought to confusion the whole body and soul of man; and therefore every one ought to pray to God for help and assistance against his greatest temptation; for if we overcome that, the rest will flye: as St. James saith, *Resist the Devil and he will flye from thee.* And this will be a great comfort to any man, when he seeth his enemy cannot triumph over him; Then the Devill shall have no cause to laugh in his face; nor the world to jest behind his back, neither can his



his own affections brave or  
upbraid him; he shall have a  
greater comfort than this, for  
by obtaining this victory, he  
shall be sure to be servant and  
Souldier to the most worthy  
Captain that ever was. Yet he  
must acknowledge that he got  
the victory by the help of his  
Captain; and so long as he is  
a Souldier under him, he shall  
alwayes have the victory: for  
the Devil himself is afraid of  
this Captain, the world will  
flee at his presence, and thine  
own affections will fall down  
before thee, if he come.

## CHAP. 38.

*Be not hurt by a little temptation.*

**T**HERE is another thing  
which I must admonish  
you of, that ye be not over-  
come of a little temptation,

G 5

for

for that is the basest thing in the world: even as if a great Captain should be overcome of a mean Souldier, that had neither might nor policy, which must needs turn to shame to the Captain. But it is much more shame for a Christian, that hath vowed to forsake the Devil, the World, and his own Affections, to be overcome by the weakest of them all. There be many that think, if the Devil overcome them not in a great sin, all is well, though that indeed he set them on work continually on trifles: and by this means keep men in some service or other. He cares not what they do, so they serve not God, and so he may blindfold them, that they cannot see their own sins. And thus

thus they are in a very dangerous and evil case, and know not what they do; yet they shadow their folly, that the world may not perceive it, and then they think it well enough. Thus the devil leads them quietly to hell, and they never know whither they are going, till they come there even as a wind carrieth a ship, and they that are in it know not where they shal be set on shore. For the Devil is a cunning Fowler, he will never lay a great Bait, where he knows a little one will serve the turn; and he is so full of policy, that he seeth a great bait would make the party afraid to come near it, but thus doth the devil, first he giveth a little bait, and saith to him whom he meaneth  
to

to catch, I warrant thee thou  
maiest take this, go near it,  
caste of it, it will not hurt thee;  
many swallow a greater bait  
than this, and thou seeest no hurt  
come of it: as he said to Eve,  
It is but an Apple, it may doe  
thee much good to bring thee  
to knowledge, and make thee  
like to God. And therefore  
now we see we had need to set  
a speciall watch over our  
selves, that we may spy the  
Devill when he goeth about  
thus to entrap us in his En-  
gines, with his alluring baits,  
and return his baits again, and  
when he offereth us any of  
them, may say, I defie thee Sa-  
tan, and by Gods grace have  
knowledge that thou art a  
wicked Serpent, and didst de-  
ceive our first Parents with  
an

an Apple, I will not play with  
thy baits, be they never so  
sweet, pleasant, or beautiful:  
I know thy subtilty, and I  
know that I serve a Captain,  
Christ, that thou art afraid of  
and he will bring us to an  
happier Paradise, than thou  
didst put us out of, and he will  
make me like a God, and re-  
new the Image that thou didst  
decay in us. Thou didst scoffe  
at me, and saidst, I should have  
knowledge, when thou woul-  
dest have utterly overthrown  
me; yet I have this knowledge  
(I thank the Almighty God  
for it) that now I can see thy  
policy, and how thou camest  
to our Parents when they were  
alone; thou thoughtest they  
could not stand by themselves:  
but thou shalt never finde me  
alone:

alone: I know I cannot stand  
by my self, and therefore  
draw near unto my Lord and  
Saviour Jesus Christ by faith  
and will attend upon him, and  
will not leave his Commande-  
ments undone, for all the baits  
and allurements thou canst  
shew me in the world, where  
thou callest thy self Prince  
but thou gettest it by wicked  
policy, and thou rulest it by  
wicked tyranny, destroying the  
good, and maintaining the  
wicked, and bestowest thy trust  
on them, not for any love that  
thou bearest to them, but to  
make them thy wicked instru-  
ments, that thou maiest do the  
more hurt by them.

And as soon as they have  
served thy turn awhile, thou  
wilt bring them to shame in  
this

tan this world, and everlasting  
ore destruction in hell fire. And  
and therefore now I would have  
ith thee know, that I have know-  
and ledge, and perceive that all  
nde these usurping Tyrants have  
paid learned all their mischievous  
and policies of thee, using all  
ere means they can possibly, to  
ce destroy the good, and with  
ked their paltry trash which they  
oy call their wealth, they win  
the the wicked to their wills; and  
the when they have their purpose  
ash a while they will pick some  
ha quarrel against them, although  
to they have no reason for it; and  
ru although they follow their  
be wicked wils never so much, yet  
ve in the end they will overcome  
ou them.

And so, Satan, dost thou  
deal with all that serve thee:  
and

and therefore thou art an usurping Tyrant: for the earth is my Lords, who hath made it, and all that is therein, and that which belongeth unto thee, is nothing but that trash, that he careth not for; It is like Tares, and the worser sort of Grain, more fit to feed swine, than for the children of so mighty a King as my Lord is, who hath such treasure for those that do belong unto him as thou shalt never come near. Yet this is thy despight and envy, because thou canst get none of it thy self, thou wouldst have me have none of it neither. But thou shalt not deceive me with these earthly baits; which one day my Almighty God shall set on fire about their eares that love them



u- them so well, when them-  
rth selves shall be suddenly strang-  
ade ed with the smoak thereof:  
nd and it makes me marvell how  
to thou shouldst deceive so many  
th, as thou doest with them; for  
is once my gracious Lord drow-  
ort ned them, and all that loved  
ed them, and many times he sink-  
of eth very much trash in the Sea,  
rd that Pirates might see they  
or shall sink one day, and all those  
m that sell their souls for such  
r. trash, except they turn spee-  
d dely unto my Lord and Saviour  
et Jesus Christ, who is a Saviour  
u and will save all sinners that  
f turn unto him. But thou art  
t a destroyer, and wilt destroy  
y all those that follow thee; thou  
- knowest, my Lord burnt *Sodom*  
e and *Gomorrah*, with other Cities,  
which were full of this glister-  
ring

stering drosse; to shew that he cared no more for it, then Kings do for Counters; for if he had respected it, he would never have burnt it, and consumed it with fire: yet thou Satan dost deceive worldly wisemen, giving them drosse for gold, which is no better then Copper Counters; and in the mean time thou makest them deceive themselves of an everlasting treasure. Earthly treasure may be compared to glasse which is so brittle a metall, it can never continue long; for as it might be now a man hath it to do him good, and in the turning of a hand it is broken, and worth nothing: even so is it with the trash and pelf of this world, and the life of man, which is but a breath;  
and

and what can be of lesse power  
then a breath?

The Scripture saith, *It is like  
a vapour which appeareth suddenly,  
and is as suddenly gone again*  
Christ saith, *Thou fool. this night  
shall they take away thy Soul from  
thee; then whose things shall these be  
that thou hast gathered together?*  
If our Saviour Christ calleth  
him a fool, that careth for  
earthly things, I know he is  
a fool; and therefore thou  
shalt not make me so simple,  
but thou shalt make me wise:  
for I will ever be watchful and  
wary in all my waies, con-  
tinually attending upon the  
Son of God, Christ Jesus my  
Lord and Saviour, that thou  
mayst not find me alone; I will  
also keep company with the  
godly, by which means the  
way

Jam. 4.  
14.

Luk.  
12. 20.

way of our Saviour will be made more easie for me, for when many godly men are together they incourage one another to that which is good.

## CHAP. 36.

*Idleness and Covetousness to be avoided.*

**N**OW although every sin be a great hinderance to Prayer, yet Idleness and Covetousness are two of the greatest, and therefore we ought most earnestly to pray against these sins, and take heed of such sports and recreations, which have no warrant in the Word of God; for many are so carried away with idleness and pastimes, that they can find no time to pray, and therefore we had need to be very circumspect, and watchfull over our selves

selves, lest we be snared with  
 this part of the Divels policy ;  
 for if a man take not heed, Sa-  
 tan will fill his heart so full of  
 these vain and idle pastimes ,  
 that he shall never have any re-  
 gard of preparing himself to  
 pray. God saith, *Six dayes thou*  
*halt labour and do all that thou hast*  
*to do;* and therefore be sure there  
 is no time appointed in the six  
 daies to follow your idie plea-  
 sures and sports; *And the seventh*  
*day we must keepe holy.* The holy  
 Ghost saith, *Whatsoever is not*  
*of faith, is sin;* and thou canst do  
 nothing of faith, except thou  
 hast good warrant for it, in  
 the Word of God: and the  
 Word of God saith, *Redeem the*  
*time, for the daies are evil.* And  
 thou canst not redeem the time  
 with vain recreations: I speak  
 not

Exod.  
20. 9.

Rom.  
14. 1/

Eph. 5.  
15.

not to barre any from lawfull recreation, but to warn you to take heed, that for a little foolish and idle pleasure, which presently cometh to an end, you lose not a glorious Kingdome which indureth for ever. And this Kingdome can never be gotten without private true and faithfull prayer for although Christ hath already obtained it for us, yet we have no promise of it except we lay hold on him by faith; which faith we can never have, except we pray for the holy Ghost to enlighten us and teach us to lay hands on Christ. You must continually call for mercy and grace: mercy for thy sinne, and grace to serve God. And this I am well assured of, that, hearing of the

Wor

Word preached is the very means that God hath appointed for the obtaining of faith, and by no means may you neglect that, except you will contemn the counsell of the holy Ghost, which I pray God for Christs sake you never may do. The holy Ghost telleth you, that *Paul planteth, and Apollos watereth, but God giveth the increase.* You must alwaies have your prayers ascending to the Almighty God, to desire him to send the showres of his grace into your hearts, that the seed of his word may grow and bring forth fruit to everlasting life.

1<sup>st</sup> Cor.  
6. 3.

CHAP. 37.

*A dangerous Let of Prayer.*

I Will let you understand, in my judgment, what is one of

of the greatest hinderances unto  
 to prayer, that can be; but it  
 is so close and subtile an enemy  
 unto mankind, that I can by  
 no means discover it so well as  
 I would: for it is so cunning  
 and so forcible an allurence  
 the Devil, that it draweth man  
 ny more from true and faith-  
 ful prayer, than any Net that  
 ever he laid; but I cannot well  
 tell which way to describe it  
 unto you, I cannot say that  
 is altogether Covetousness: for  
 as David saith, *If it had been an*  
*open enemy that had done me this*  
*disshonour, I could have borne it:* So  
 I may say, if it were an open  
 sin, which would deprive you  
 of this benefit of prayer, per-  
 adventure I should find some  
 way to disgrace it unto you;  
 but it is a thing that carryeth  
 some



some colour of goodness, even amongst them that think themselves good, and yet indeed it is stark naught, and deceiveth a multitude; and it frequenteth every place, City, and Town, and amongst all sorts of people, husbandmen, Tradesmen, and all kinds of Arts and professions in the world, so that I cannot as I would, tell you which way to shun it: I would to God it were not amongst Preachers.

Now, as well as I can, I will explain it unto you. It is an overmuch care of those things which a man may lawfully use. For, Man being earth, these earthly things bear much sway in his mind, and specially because they carry the name of Lawful; and so they make a

H man

man forget the law of God, and neglect the duty of prayer, the which two things being overslipped, he loseth the promise of the Gospell, which is an everlasting Kingdome. And that it is thus, I will make it more plain unto you, because I hope God wil give you grace to shun it, which I desire you may, for Christs sake. Man being earth and Satan being the Prince of this earth, he labours to set mens earthen minds altogether on this earthen world, which he may easily do; for man being earth by nature, and generally inclined to love earthly things, he is the more easily drawn unto this earthly affection. It is even as if a man should run down a steep Hill; he can more easily run down  
than

than go up softly ; even so, man  
can easier run after these earth-  
ly things, then stay himself in a  
mean. He hath nothing to help  
his earthly nature, but grace :  
which he must needs pray for,  
or else he can never have : yet  
doth he follow the things of  
earth so much, that he hath no  
pleasure to pray for it. In the  
night when he should meditate  
on the Law of God by the ap-  
pointment of the Holy Ghost,  
he is thinking of some earthly  
thing or other, either of this  
Bargain, or that Purchase,  
or such like: when oftentimes  
he might be much more happy  
to be without it. And me  
thinks he that can think of  
heaven, and have it, is well  
enough : but these kind of peo-  
ple would have heaven and

M. r. 17 earth too. It is said, *It is as hard a thing for a rich man to be saved, as for a Camel to creep through the eye of a Needle.* And this is the cause of it: his head is so busied about earthly things, that be lawfull, that he forgets to meditate on the Law of God in the night: And in the morning when he should pray, before he can settle himself to it, his earthly businesse is so much, and requires so great haste, that then he cannot stay to pray: but if he do, they are such prayers as some offer to their Saints; they speak of God, but their hearts are on the world: some are troubled with their Merchandize, some with buying and selling, some coveting to grow rich, some casting to maintain their

their families, but their riches are so unlawfully used, and so hard a matter it is for them to use them lawfully that it cannot by any means be expressed. But the most mercifull and mighty God, hath taught man what to do in such a case, which is, to meditate in his Lawes day and night, and then he shall bring forth his fruit in due season, and shall know when to serve God, and when to deal in the world. Take heed therefore, you see what danger you are in, whilest you are here on earth; for this is a dangerous disease, and many die of it: and therefore cleave to the mercies of God in Jesus Christ; which hath given you such warning of this desperate disease, saying, *Labour not for the*

disease, saying, *Labour not for the meat that perisheth, but for the food of everlasting life.* Thus you see what Christ saith, he bids you not labour for earthly things, he tels you *they perish*; he bids you labour for the food of the soul which shall never have end. The holy Ghost saith, *Bodily labour profiteth little: but godlinesse is profitable to all things which hath the promise of this life present, and which is to come.* Here you see Godlinesse hath the promise of the life present and therefore I marvell men should refuse to be godly: it hath the promise of the life present, and of the life to come; whereas worldlinesse hath not so much promise as of the life present, *Godlinesse is great gain.* Would you have gain?

gain? then embrace godlinesse,  
so shall you have your desire,  
for that purchaseth a King-  
dome, and it is profitable for all  
things, *Seek first the Kingdome of  
God, and all things else shall be  
ministred unto you.*

Mat. 6.  
II.

Here Christ promises, that  
if ye will serve God, all world-  
ly things shall be given unto  
you, saith Christ. *Care not for to-  
morrow, let to morrow care for it  
self; the day hath enough of its own  
grief.* Here you see Christ  
would not have you care so  
much for these earthly things  
as you do. *Cast all your care upon  
God, for he careth for you.* Here  
you see that God freeth you of  
all your earthly cares, and  
telleth you that he taketh care  
for you, as if he should say:  
Your care can do you no  
good

Mat. 6.  
34.

psal.  
37. 5.

good, and therefore take none; serve me, and I will take care for you: as if a Father should say to his Sonne, Goe to the School of Learning, study to serve God, your King, and Countrey, and I will provide you all things necessary, and you shall want nothing.

Labour for Learning, or else you can never get it; that is a thing which I cannot buy for you, you must get it by your own industrie and diligent studie, if you will have it: but when you have it, it is more worth than all I can leave you besides. It will be a wise Master to teach you, a diligent Servant to attend you, a discrete Counsellour to admonish you, a witnesse of the well-spending of your time, a  
faith.



faithfull Friend, and of great account, able to credit thee even with Princes: and these things cannot by any meanes be gotten without thine own diligent study. Even so our loving Father in Christ, tels us, by the mouth of his Son our Saviour, that we should not care for these earthly things, for they shall be given unto us, : But we must care for the Kingdome of Heaven, for that cannot be gotten without care and labouring for: and this is a thing worth our labour; this is a Kingdome and lasteth for ever; it will bring comfort to your hearts, even in this life, and bring you in favour with God and all good men, and: everlasting happinesse, without woe, want

H 5

or

or end. Furthermore, I will tell you what cause you have to take care for this Kingdom: If you lose it, you fall into a pit of everlasting destruction, where you shall be tormented with Fire and Brimstone for ever and ever, where no man shall ever come out again; for there is no redemption. And therefore by all means possible I advise you to take heed. Christ endured the pains of hell for you, because he pitied you, and knew you were not able to overcome them. Therefore you may believe me, if you could bear all the pains of hell one hour, and then could be delivered, you would never come there again for all the world; nay, you would never love the world, nor any thing

thing that is in it, because they are nothing but baits to draw men to destruction. But if the Devil get you once there, you can never come back again; and Christ will never fetch you from him, for the Devil and he are enemies, and he is able to live without any of his servants: for those that will serve him, shall have an everlasting Kingdome, and live in joy and happiness; and those that will serve the Devill, he will torment them in fire and brimstonz for ever.

Now if Satan can get any to serve him, he is worthy to have them, for Christ will none of them: and therefore I tell them now, if they come once in hell with the Devill, they shall never come in heaven with

with Christ for he is just and will not meddle with the servants of another. But if any see his filthy and base waies, and consider the miserable and wretched estate it will bring him unto; and then turn to me (saith Christ) and forsake the Devill and all his works, and serve me, I will save him, for I am a Saviour, and that is my name, and my glory: for there is no Saviour but my self: *I came into the world to save sinners*, but not such sinners as will serve the Devill: for though there be none in the World but sinners, yet those that love me and keep my Commandements, them will I save: but they that serve the Devill, I will destroy and torment them. Although all are  
sinners

sinners; yet some sinners, that  
pluck up their finnes, as a  
Gardiner plucks up his weeds,  
and cast them behind them,  
and follow me; although they  
be weak and fear that they  
cannot overtake me, yet I will  
put forth my hand, and take  
hold of them, they shall not  
need to fear. *The bruised Reed*  
*will not I break, and smoking flax*  
*will I not quench: I come to bind*  
*up the broken-hearted, to preach*  
*liberty to the Captives, and to com-*  
*fort them that mourn: Let all that*  
*labour, and are heavy laden come*  
*to me, and I will ease them.* But  
those that follow their finnes,  
and are merry and joyfull, and  
carry them lightly and never  
feel any weight in them, they  
never call for help to bear  
them: they carie them well  
enough

enough they dance after the Devils pipe; they follow the Devil more swiftly, then my servants follow me: for they follow nature, and the Devill helpeth them forward, and the world is a friend to them both; and they, like laden asses, follow the Devill with his treasure, and make him their Lord and Master; and yet some of them will not stick to say, they hope I will save them although I have often told them, I will save none but my servants, and I will not meddle with them; for if they will serve me, they must clean forsake mine enemy, the Devill; for he is an enemy to me and all mine, and doeth all the despite against us that he can, and I will not save him that will

will serve mine enemy; and therefore let them never presume upon my mercy, for I have told them, that, *The hope of the ungodly shall perish.* He that is an ungodly person, a swearer, a drunkard, a profaner of the Lords day, false in religion carelesse in life, and yet hopes to be saved by me, his hope is in vain and grounded upon no foundation; for I never made promise to save any such, and therefore they have no reason to say, They hope I will save them; except they speedily return from the devill and his waies, and follow me and my waies, for I have plainly told them, *He that will be my Disciple, must forsake himself, take up his Crosse, and follow me, and assuredly I will save him.*

Now

Mat.

16. 24

Now tell me then, how would a man like one that should serve his utter enemy, and do what his enemy could devise to hurt and grieve him, and then when he had done all the hurt that he could against him, when he could do no more, then he would come to him, and think to have a great blessing, and a great benefit of him? he should surely be deceived. Then with what face can a sinner go to Christ, to save him when he dieth, who would never serve Christ while he lived? Though God hath commanded him to cast all his care upon him, for he would care for him; yet he hath spent almost all his time in serving the World, the Flesh, and the Devill.

CHAP.



## CHAP. 38.

*Reasons of casting our Care upon God.*

**I** Will tell you great reason why you ought to cast all your care upon God, and none upon the World; for God is our Father, our Maker and Governour, and our Feeder: CHRIST is our Saviour. Now the Father and Governour knoweth what is fit for the child better than the child: for the child would surfeit if he might have his own will: therefore let him be content with that which his Governour will give him. Another great reason why we should cast all our care upon God is because when the Devill maketh all his poisonous baits, wherewith he draweth an in-  
nume-

numerable company of souls hook  
to hell, he covereth them a line  
with some worldly thing of so  
other, that they may not see  
the hook: some he covereth  
with gold, some with silver,  
some with earth, some with  
clay, some with honour, some  
with beauty, some with other  
things, and some with another  
He will not lay his baits alike  
for he is cunninger than an  
fisher: he knoweth, a little bait  
will serve for a little fish, and  
a great bait for a great Fish  
for a great bait will not serve  
to catch a little fish, nor a lit-  
tle bait will not serve to catch  
a great fish. And besides this,  
he must have the alteration of  
baits, as the cunning fisher  
well knoweth: but with these  
baits he must have a sharp  
hook

hook to take them; and a long  
line to draw them to himself.  
So soon as he seeth they have  
swallowed the sweet bait, he  
lets them play a while with  
it, but before it be long he  
draweth them out of the sweet  
stream, the water of life, and  
throweth them into a pan of  
boyling liquor: and as some-  
time the fisher is fain to in-  
angle the fishes with his Nets  
and so take them: even so  
Satan findeth the humour of  
every man, and then he search-  
eth in the world to find a bait  
fit for him, and having found  
the bait, he presently poison-  
eth it: then he puts in a  
hook and a line, to draw him  
from the pure sweet stream the  
water of life, the word of  
God; and then he lets them  
play

play a while with the poisons  
 ned baits of the world, and Govern  
 even so draws them to him open  
 and throwes them into that is  
 Furnace of boiling brimstone and o  
 whose boiling shall never end then  
 Now there is none that can lov  
 keep us from the baits of the Devi  
 devil, but only God our Fath  
 ther, our Governour, our Saviour  
 viour and Sanctifier, and holy  
 we not need then to cast all our  
 care upon God, sith we are in  
 so great a danger, and none can  
 keep us from the Devill but  
 he? We cannot keep our selves  
 from the baits of the Devil, none  
 more then children can guide  
 themselves in all their waies.  
 to feed, learn, govern, and  
 cloath themselves, without the  
 help of their father and gover  
 nour. Shall the children depend  
 only

only upon their Father and  
Governour, and shall not we  
depend only upon our God,  
that is our Maker, our Father,  
and our Governour? and who,  
when we fell from him, and  
followed the counsell of the  
Devill, sent his only Son to  
die for us, and to endure the  
Sins of hell for us? The  
holy Ghost saith, *If he hath gi-  
ven his Son for us, will he not  
with him give us all things also?*  
and yet shall we not dare to  
depend upon him? Is he not  
able to dry up the waters of  
the red Sea, that thou mightest  
go on foot dry-shod thorow?  
Cannot he rain thee *Manna*,  
that thou needest not starve?  
Cannot our God give thee  
water out of the Rock? He  
giveth the water out of the  
Rock

Rom. 8  
32.

Jame. I.  
15.

Rom 7.  
24.

Rock Christ, every day : O  
 that thou wouldest receive it  
 But I know what thou wouldest  
 have ; thou wouldest have  
 Quails to fulfil thy lust : for  
*lust when it conceiveth, bringeth  
 forth sin, and sin when it is finished  
 bringeth forth death ;* There  
 maiest thou cry, *O wretched man  
 that I am, who shall deliver me from  
 the body of this death ! I thank  
 God through Jesus Christ our Lord  
 It is he that must deliver me from  
 this body of death. And yet  
 thou wilt not follow him, nor  
 depend upon him. Another  
 reason why thou shouldest  
 follow Christ, and depend  
 upon him, is, because if the  
 Devill find thee at any time  
 alone, thou canst not escape  
 his hands ; and therefore my  
 greatest desire is, that I might  
 per.*

Oberwade you to cast all your  
care upon God, and none up-  
on the world : nay, I pray God  
that Christ may prevail with  
you, for he hath gone about to  
perswade you already, and  
hold you a reason, For he  
careth for you: and if he careth  
for you, for you need no more  
care; for you shall be well  
provided for: therefore obey  
him, cast all your care upon  
him, and care not for this  
world? Live as he hath ap-  
pointed you, labour in your  
vocation six daies, and keep  
the seventh holy to the Lord,  
and in all your labour use no  
kind of deceit, nor desire to  
be rich. Do you labour in  
your vocation, and be sure  
you pray morning and even-  
ing, and at noon, and at all  
times

times; and hear and read the  
 Word of GOD, and meditate  
 on that, day and night, and  
 follow CHRIST, and take  
 hold on him by faith: let  
 that be all your care, and for  
 your bodily goods take no  
 care. If you dare not trust God  
 with your bodies, who feedeth  
 them as you see every day, will  
 how dare you trust him with  
 your soules, which you cannot  
 well discern by reason of  
 your earthly nature? You  
 have a promise for your bodies,  
 if you will serve God  
 and keep his Commandments;  
 and yet many dare not  
 trust him: they would serve  
 him with all their hearts, if  
 they durst trust his word. If  
 they should lose their mortal  
 bodies, it were but a small  
 matter



the matters for they must have an  
 ed. And for your soules, you  
 have but his Word and Pro-  
 mise, upon Condition that  
 you follow Christ, and take  
 hold of him by faith; now if  
 you neglect the condition,  
 the Promise is void, and yet  
 you say, You durst trust God  
 with your soules, when you  
 never go about to keep his  
 Commandements; you never  
 follow Christ, nor take hold  
 of him by faith, nor have you  
 any experiences by your bodies,  
 for you never trust Christ.  
*David saith; I have killed a Lion*  
*and a bear, and therefore I dare*  
*venture on this uncircumcised Phi-*  
*listin.* If he had suffered the  
 Lyon and the Bear to have  
 overcome him, he had never  
 overcome the Gyant, and then  
 I had

1 Sam.  
 17. 24,  
 25.

had he never been made the Kings Son. So, if thou wilt overcome that great *Goliath*, thou must first kill the Lyon and the Bear : thou must first overcome the Temptations of the World, if thou meanest to overcome the Devill, and so be made the Kings Son of Heaven.

### CHAP. 39.

*Against immoderate care.*

**O**ur Saviour saith, *Care not for to morrow, let to morrow care for it self; the day hath enough of its own grief.* Here you see that our Saviour pities you, that you will take such care; and willeth you that you should not care for the next morrow, because you do

do not know whether you shall live till then or no: for Christ saith, *Thou fool, this night will they take away thy soul from thee.* As if Christ should say, If thou dyest with taking care for this world, thou lovest the Kingdom of Heaven, and thou shalt lye burning in hell fire. Then, dost thou not shew thy self a fool, to take so much care for this Worl'd, since thou knowest that hell fire is before thee, thy goods are behinde thee, and thou knowest not who shall enjoy them? If thou thinkest thy Children shall, thou knowest not whether they shall live or no; or spend and wast them wickedly, as thou perhaps hast gotten them; or whether they shall be other-  
1 2                      wayes.

wayes deprived of them or no.

A thousand wayes may separate thy sons and their goods far asunder, thou knowest not but that the world may end: thou knowest not what shall become of thy goods, or whether any body shall enjoy them or not; and, to say the truth, some of you make sure work, that none shall enjoy them: for whosoever getteth them, were better be without them; if they be not gotten in the fear of God, and then they cannot be enjoyed in the Faith of Christ; for it is not lawfull to have stolne goods in thy house: and thy goods may bring a punishment upon thy children; and therefore thou art a fool to take any  
care

care at all either for or about these things; and thou art a fool, because thou doest care, yea, and spend all thy care, about these things. Thou knowest, if thou dost not spend thy time in the fear of God, which is but *the beginning of wisdom*, and in the faith of Christ, which is the end and finishing of wisdom; thou thy self, thy body, and thy soul shall lye burning in hell fire for ever and ever, and there is no meanes for thee to be delivered. Thou mayst turn thee and tumble thee in the fire of hell, and canst never get out, and wonder at thy self, that thou wert such a fool to take care for those things which thou shouldest never know what became of them, and take

little or no care for thy self, when thou knowest thou shouldst come to this wretched and miserable end, that would never end.

Here in the world, none dare call a rich man Fool; but Christ saith, He is a fool, that setteth his heart on these worldly things. But if by taking care for worldly things, he misse Heaven, and fall into hell, he will call himself a thousand millions of fools, that omitting better things, he should take care for this World which is worth nothing; nay it is worse then nothing: for his own conscience will tell him; if he had had nothing, he should have cared for nothing, and so he might have served God,

and

and gone to heaven: and having something, his care was so much to compasse more, that indeed he hath gotten nothing but everlasting torment.

And now he knoweth not what to do: sometimes he thinks, I would I might creep through ten thousand hells, and be ten thousand millions of years in crawling through them, to go to Christ, and then get faith, and take hold on Christ: for he knoweth now, that none can come to God, but by faith in his Son; for the which he would now take all the pains that could ever be devised, to obtain that faith in the end; and yet he thought whilest he was in this World, that one Sermon in a

moneth would have served him to have gotten that faith but he seeth he would not believe the word of God; for Gods own word willed him that he should not labour for the meat that perisheth, but for the food of everlasting life. And lest he should doubt of these things which G O D saith, Christ saith, *Consider the Lillies of the field, they labour not, neither spin they: I say unto you, that Solomon in all his glory was not cloathed like one of these. If God so cloath the grasse which is here to day, and to morrow is cast into the furnace, will he not do much more for you, O ye of little faith!* Here Christ tells them that will not believe his promise: and follow his counsel, They are of little Faith. And the holy



holy Ghost telleth us, that  
Faith cometh by hearing of the  
word preached; and, *Without*  
faith it is impossible to please God:  
And there were never any  
saved but by faith; nor there  
were never any damned, but  
for want of faith. For the  
holy Ghost saith, *He that com-*  
*eth to God, must believe that*  
*God is, and that he is a rewarder*  
*of them that seek him.* He did  
not believe that God would  
provide for him in this World  
and save him in the next,  
because he wanted faith.  
And he wanted Faith be-  
cause his delight was not as Ma-  
ries was, to leave these world-  
ly affairs, and to hear the  
Word preached. He could not  
pray that he might profit by  
the Word preached, be-  
cause

cause he had no knowledge by the Word to see his wants.

He had no knowledge because he had not continually heard and read the Word which would have taught him to have known God and himself. If he prayed sometimes without knowledge and faith, his prayers were vain and frivolous.

And thus he seeth it was his own negligence that brought him to Hell, because he would not labour for the meat that perished not: And now he is so vexed at himself because he did not follow the counsel of our blessed Saviour Christ, that took such pains for him, and gave him so many warnings, and told him how he should

should find it, if he would follow his counsell; that he would now if it were possible, be revenged on himself: as *Judas*, when he had done that which Christ had warned him of, and saw that now it could not be undone, he laid violent hands on himself, to be revenged upon himself. But when they see they cannot be revenged on themselves, nor no way can mitigate their torment, then they are ten thousand times more tormented with torments, which cannot be expressed: then they will defie Satan, and cry out against the World they loved so well, and say Satan laid all his baits by the things which are in the World, yea many baits, he laid

laid and took many even with things that were lawfull to be used in the world by the appointment of God, as you shall see. Meat is ordained of God for the nourishment of man; and yet how many doth Satan take with the sinne of gluttony? And therefore take heed that thou eatest temperately. Meat is ordained for the belly, and the belly for meat, but God will destroy both them and it. Drink is very lawfull, yet how many doth Satan take with the sinne of drunkennesse? and therefore Christ saith, Take heed lest at any time your hearts be overcome with drunkennesse, and surfeiting, and cares of this World. Mark this counsell of CHRIST, Lest at any time.

As

1 Cor.  
6. 1.

Luk.  
21. 34.

As if he should say, Be continually carefull, lest thou be overcome with surfeiting and drunkennesse, and cares of this world; for thou mayest surfeit, and be drunken with any thing thou takest care for in this world.

And therefore Christ saith, *Take no care and do not say, What shall we eat, and what shall we drink? and wherewith shall we be cloathed? for after these things seek the Gentiles. And your heavenly Father knoweth, you have need of these things: but first seek the Kingdome of God, and his righteousnesse, and all these things shall be ministred unto you. Oh the mercy of God, which would tell you that your heavenly Father knew that you had need of these things, and*  
he

Mar. 6.  
31, 32.

he would give you that he knew sufficient! Seek ye the Kingdome of Heaven and these things shall be ministred unto you. Seek ye the Heav'nly treasure, and a little of this earthly trash will serve the turne. And if you knew how Satan hath poysoned all, or the most of it, you would be afraid to take any of it. But if you take nothing but at my hands (saith Christ) Satans poyson shall never hurt you; but if you begin to be your own carvers, Satan will so sawce it with sweet poyson, that he will deceive the wisest worldlings in the World. And therefore see you take nothing but at the hands of the Lord; for Satan hath spread his net, as the Spider doth her

her Web. Now the Spider  
lyeth close hidden in a dark  
hole, untill the silly Fly be  
intangled, and then he comes  
and taketh her as his own;  
and even so Satan lyeth close  
untill he see you entangled;  
and then he claimeth the  
world, and you, and all for his  
own.

## CHAP. 40.

*The poyson of outward things.*

SEE how Satan hath poy-  
soned all things in this  
World: as Apparell, with  
pride; Honour with haugh-  
tynesse; Beauty, with vanity;  
Recreation, with swearing;  
Riches with covetousnesse;  
a thing clean against reason:  
for the naturall man would  
think

2 John  
2. 15.

think, that he which is rich  
need not to be covetuous, and  
yet it is commonly seen, the  
more rich the more covetuous  
yea, and even our vertues how  
doth Satan seek to poison  
them? As, for liberality, how  
doth he seek to poison it  
with prodigality; and honest  
labour with carelesse  
And therefore Saint John  
saith, *Love not the world nor  
the things that are in the World;*  
*for the love of the world is enmity*  
*to God.* Then some worldly  
man will say, What? shall we  
do nothing? Yes: but see  
how soon the Devill will lay  
a snare to intangle thee with  
all, that thou mayest be idle;  
the very bait with the which  
he catcheth all; for many  
desire goods, that they may  
be



rich & idle; and the Devill hath  
some leifure to talk with a  
man, when he is idle: and  
idlenesse bringeth a man to  
how many yain recreations, and so  
to much eating and drink-  
ing, and to many wicked  
injuries. The Holy Ghost saith  
that *we shall give account for  
every idle word that we speak;*  
and therefore thou mayest not  
be idle by any means. Thou  
must labour six daies, for  
God hath commanded thee  
to do: and thou must doe  
it, not for any care thou hast  
of the World: but becauſe  
God commanded thee, and  
thou must ſhew thy ſelf obe-  
dient to him; and al! thy care  
in thy labour must be how  
to please him, and leave the  
ſucceſſe of thy labour to him:  
and

and thou must be carefull in  
thy labour, that thou take  
no care for thine own profit  
nor thine own pleasure, but  
how to please God, and then  
let it please thee: but be sure  
it please not thee, and offend  
God. And thus thou must  
labour six dayes, and follow  
the Commandement of God,  
and his example, after whose  
Image thou art made, and  
whom thou art to imitate:  
he laboured and made in six  
dayes these things for thee;  
labour thou to obey him:  
he laboured and looked over  
his work, and saw it was  
good: so thou must labour  
and look over thy work,  
and see that it be good before  
God. Though there are many  
imperfections in thee, yet  
because

full in because thou art reconciled to  
take God in Christ, and now  
profess shewest thy humble obedi-  
bundance to his Commandement,  
then that thou wilt neither be idle,  
e sure nor yet labour for thine own  
offend profit or pleasure, nor do  
must thine own wayes, but see  
allow that thou dost those things  
God, that he hath appointed thee,  
those taking hold of Christ by  
and faith; he accepteth them for  
te: good, through Christ, who  
six hath fulfilled all for thee: for,  
ee; *Obedience is better then sacri-*  
m: *fice.*

Then also thou must rest  
he seventh day: for so for  
thine ensample he rested, and  
commanded thee to rest that  
day, and to keep it holy to  
the Lord: Now he comman-  
deth thee to leave all earthly  
businessse

1 Sam  
14. 23.

business, and attend upon him  
and hear what further instructions  
he hath for thee, how  
to strengthen thy faith; how  
to take hold on Christ, and  
how to come to his Kingdom,  
dome,

Now thy care must be, how  
to learn at his mouth, and  
keep his Commandments.  
Now he will shew thee the  
figure of that everlasting rest  
which he will bring thee to  
through Christ. Now if thou  
beest not very ready and dili-  
gent to attend upon him the  
seventh day, thou shewest that  
all thy labour on the six dayes  
was for thine own pleasure or  
profit more then for thine  
obedience toward the Lord  
thy God: for if thou wouldst  
have obeyed him in thy labour

in the six daies, thou wouldest have obeyed him in the Sabbath, the Lords day also. This shall be a witnesse to thine own conscience, lest that thou be deceived, as many be, who think that they labour all the week to please God, when indeed they labour to please themselves, because the Commandement pleaseth their humour, better then to keep holy the Lords day; and they will be willing to take one hour from the Lord in the morning, and another in the afternoon, or two, it may be; which sheweth that their hindes and affections are more on the world then on the true service and obedience they owe to God.

CHAP.

## CHAP. 41.

*Prodigality set out.*

**S**OME think that the prodigal man taketh too little care for the world: But they say, he is a worldly man, and taketh too much care for the World, and too little care to please God. He is an idle man, and will not labour six dayes a weeke. He is a disobedient man, and will not keep holy the Lords day. He is a wastfull man, he will spend wastfully for the vain glory of the World, in which some say they care not for: he leaveth those things which God hath given him, and his family without care. Yea, he is a covetous man, for he will borrow of others and spend it wastfully, and never

by it again. He breaketh the  
 commandement, which saith  
*we nothing to any man but this,*  
 that ye love one another: for the  
 holy Ghost saith, *The ungodly*  
*Borroweth and payeth not again, but*  
*a merciful man is liberal and len-*  
*ient.*

Some will say, They would  
 pay if they had it: but indeed  
 they will not obey God, and  
 as he hath appointed them  
 they are proud, and will  
 bend so far beyond their cal-  
 ling, that they have nothing  
 to lend to the poor children  
 of God; because they spend  
 together upon the wicked, or in  
 idleness, when there is no need;  
 and upon those that have as  
 little or less need then them-  
 selves. *Such a person is worse then*  
*even Infidel, because he provideth*  
*not*

R m. 1  
 38.

Psal.  
 38. 21

1 Tim.  
 5. 8.

not for his household. God do  
not say, Because he taketh  
care for his own household  
for all his care should be  
please God: but, he care  
not to please God, neither  
doth he obey God, to labour  
six daies: and to see  
household labour: for while  
he is idle, or using some va  
pastime, out of his Calling  
his children and servants dis  
obey God, and mis-spend the  
time, and weaken his estate  
and all through his own  
carelesnesse to please God. He  
sheweth himself no good  
Christian; for a good Christi  
an's life, is a carefull life: not  
carefull of the World, but  
carefull lest the World should  
hinder him any way from  
serving of God, either in ball  
in



ing too negligent in his calling  
and so provide not for his  
household; and become worse  
than an Infidell; or lest he  
should be covetous, and be-  
come the man whom God ab-  
horreth. And yet there be  
some so ignorant, that they  
will say, The prodigall man  
beareth a noble mind. But  
he bears a wicked mind, and  
they know not what a noble  
mind is, that say so. Our  
Peers and Princes are called  
noblemen, because they bear  
noble mindes, that is, they  
are vertuous, and temperate,  
and discreet, governing the  
common-wealth according to  
their Calling, rewarding the  
virtuous and keeping under the  
wicked, holding in the prodi-  
gall, who would run away  
in

K with

with a whole Kingdome, for they might have it: nay, no Kingdome is able to satisfy wil prodigall persons; for their disobedient humour will never be satisfied, because they do not labour to keep the Commandements of GOD. Some are more affected with this sin then others, but all that are but affected with prodigality, have a disobedient humour; they are undiscerning because they cannot spend when they should, and spare with discretion, when the time is. They are unthankfull, because they do not heartily thank GOD for his blessings, but wish they were more. Neither will they be thankfull to the King, nor the worthy noble Prince or Peers.

for if they spend a little prodigally in their service, they will think they are indebted to them, though all of it were by the Prince liberally bestowed on them, but indeed such are not to be about Princes or Peers, no more then the covetuous. Some wise and learned men have disputed, whether the covetuous or the prodigall be the worse member in the common wealth: But I pray God you nor yours be none of both: but hear what the Holy Ghost saith, the covetuous is the man whom God abhoreth: the prodigall is worse then an Infidell. And thus I leave them, and pray to God for Christ his sake, for they and we may leave both those and all our sinnes, and

take hold of Christ by faith,  
and live through him, with  
God for ever and ever.

## CHAP. 42.

*Diff'rence between an Act and Habit of sinning.*

**N**OW you must know this,  
that the dear children  
of God for want of discretion  
do sometimes an act, which  
may be called covetuous, and  
yet not upon a covetuous hu-  
mour; and an act that may  
be called prodigall, and yet  
not upon a prodigall humour:  
but for want of discretion at  
any time: For there is none  
so discreet at all times that is  
not somewhat infected with  
either of these sins: for we  
are infected with all sins, and  
therefore God, in great mercy

to man, made the sabbith or  
Lords day; so that, if a man  
did in six dayes over-slep him-  
self, as indeed we all do, and  
did not reconcile himself to  
God every night, as we ought  
to do; yet, on the Lords day,  
the Lord calleth him to him  
and sheweth him his faul-  
s, and wisheth him to be recon-  
ciled to him through Christ;  
and breatheth into his face  
the breath of life again, and  
reneweth in him the Image of  
God again, that was decayed  
by his sin, and so he goeth  
home a renewed man. And  
therefore I say, and say truly,  
that all the Writers in the  
World cannot expresse, what  
hurt that man, woman, or  
child doth himself, that doth  
not attend on the Lord, or

the Lords day : neither can any man or woman do their servants more hurt then, to keep them from the LORDS house that day. The LORD hath charged thee that thou (if thou hast any under thee) shalt see them come : and come thy self, as thou wilt answer it : for the LORD himself is now there prepared to teach thee and thine : and therefore go to him, and goe prepared : *Cleanse thy heart of all earthly things*, and know that he is there to see thine heart, and all thine affections and behaviour. Some will say, I would go to the Church, but there will be little. But I say unto thee ; I fear that thou wilt not learn that little. If God for thy disobedience, will  
spea

any  
fer-  
keep  
ouse  
ath  
(if  
halt  
thy  
it  
ow  
hee  
go  
ed:  
th)  
e is  
nd  
ha-  
uld  
ere  
nto  
vil  
od  
vil  
ea

peak but a little to thee that  
ay, yet thou hast a great deal  
o say to him, confesse thy  
sinne, shew thine obedience,  
be an example to them that  
would stay from the presence  
of GOD, pray for his grace  
upon thee and them; and the  
whole Church, and appeal  
to the promise of God, *When  
two or three be gathered together  
in his Name, he will be with them*  
Pray that God may send his  
Word plentifully for Christs  
sake, although our finnes  
deserve to have it taken away  
altogether: seek to do some  
good to the poor, although  
there be but a poor company  
of you gathered together.  
Move the people to provide  
themselves a Preacher, tell  
them of their wants, speak

Mar. 18  
20.

to the Magistrate: mourn to  
see the Alehouses full, and the  
Church of God empty.

## CHAP. 43.

*The service of the Lords day ought  
to be publick.*

**S**ome will go to the  
Church of GOD in the  
forenoon, and in the afternoon  
they will serve God at home.  
But thou canst not do God so  
great service at home; serve  
him six dayes at home, and the  
seventh go to the Church of  
the Lord, if God be truly  
worshipped there, as I pray  
God he ever may be in our  
Churches to the worlds end;  
and I pray God you may be  
true worshippers of God. And  
always in the Church of God  
both forenoon and afternoon,

let



et there be one more for  
 thee. But of this I warn you,  
 for the love I bear to your  
 souls and bodies: if you can-  
 not get the people to provide  
 a Preacher, which may dis-  
 pense the Word truly and  
 sincerely, remove you where  
 you may have, and hear the  
 word so preached: for; *Where*  
*the Word of the Lord is not truly*  
*preached, the people perish for want*  
*of knowledge.* But if you can  
 get a Preacher where you  
 dwell, and do good both to  
 your selves and others, I  
 think it better so: for, *The*  
*harvest is great, but the labourers*  
*are few, therefore pray the Lord*  
*of the harvest to send forth La-*  
*bourers into his harvest:* For  
 the true labourers indeed, are  
 not few, but very few: for

PREV.  
 29. 10.

MAT. 9.  
 37, 38.

Pail. 8.

11.

as the Holy Ghost saith, *All* seek their own, and not that which is Jesus Christs. *All*, is taken here, as it is in many other places, for the most part: for the most seek their own: nay it would seem well, if some would be contented with their own, but they seek more then their own; if they examine themselves well, they shall find it so; whereas the true Preachers of Gods Word will be contented with lesse then their own; so they may win Souls unto Christ, they care not. They count all the World dung, as indeed it is, so they may be Christs, and draw many to him: I hope in God, that through his grace some of you will be Preachers. I Pray God, for  
Christs

Christ's sake, to enlighten you with his Spirit, and give you grace that you may be truly godly, and very zealous for the glory of God, labouring by all means possible to increase the glorious Kingdome of Christ. And of this be sure, if you will lose nothing of your own, you will never win many to Christ: and mark how the Holy Ghost saith, *They seek their own*. He doth not say, *They seek more than their own*: but, *they seek their own*. As if he should say, as indeed he meaneth, *They busie themselves about seeking their own, but in the mean time they neglect the great Work, and the great businesse that I had set them about, to gather together the souls that Jesus Christ*

1 Cor.  
9. 16.

Christ the Sonne of God shed his heart-blood for : and, contrary to all reason, they look for their wages before they have done their work. Saint Paul which was called to be a Preacher of the Word of God saith, *Woe be to me, if I preach not the Gospel* : But he doth not say, *Woe be to me if I seek not goods*. He saith, *Necessity is laid upon me, to preach the Gospel* : But he doth not say, *Necessity is laid upon me to get goods*. Yet some of them will say, They must not lose their goods and right, rather they must go to Law for them; but, contrary to the Law of God, they neglect their duty in his Church; they do not study how to divide the Word of GOD aright, and

and to give to every one that which is fit for him. What doth the Holy Ghost call negligent Preachers, but *dumb dogs*, that will not barks? The dogge will bark and give warning to the whole household within, if any danger be near: but those that should deliver my message unto my people, they busie themselves about their own affairs, they slumber and delight in sleeping; they will not call out to the people, and give them warning of the danger that is near them: I pray tell me, or let any man tell me, If he be a good servant, who will go about his own businesse, and neglect his Master's, or no? no man will account of such a servant, but will cast him

Isa. 65  
10.

him off for night : even so God will cast them off for naught that seek their own or neglect the diligent seeking of that which is Jesus Christ.

## CHAP. 44.

*The honourable calling of Ministers stained by worldliness.*

I Must needs say, I have been very desirous, and have often begged of God, that some of you might be Preachers; yea, and all of you and yours, if it might please his divine Majesty to bestow such graces upon you, as were meet for so high a Calling. But God knowes, I never desired it, because you should get any thing in the World,

but

but because you should get servants to God, and souls to Christ; and because you might be so enlightened with the Word, through the Holy Ghost working within you, that you might make no account of the World, as indeed it is nothing, nay, it is worse then nothing: for nothing doth no hurt, but the World doth much hurt, *I pray not for the World, (saith Christ) but for thee thou hast given me out of these World:* Those that though their bodies be in the World, yet their hearts, their minds, and their affections are as high as heaven. *If you be risen with CHRIST, seek those things which are above, where CHRIST sitteth at the right hand of GOD: Set not your affections on things which*

Joh 17.  
9.

Col. 3.  
1.

*which are on the earth, but on things which are in heaven.*

Pray God for Christ his sake, you may be of those, whom Christ prayed for, those, which have their minds and hearts busied about heavenly things, and never taking care for the things of the World. Woe is me with fear, lest any of you or yours should love this World: but if it please God that any of you hereafter should be a Preacher, and love the World, I cannot express the grief it would be to me, even so long as I were in the World. If any of you should ask me, if it were not as evill in another man, as in a Preacher? I answer, No; for it is a very dangerous and indeed a damnable



able estate to love the World.  
I know what I say: I do not  
say, to be covetous or to de-  
sire to be rich, whereby one  
is moved to use unlawfull  
means to get goods: but I  
say, to love lawfull goods  
which God hath given thee,  
and to neglect the service of  
God about them: if it be but  
in thinking of them; and to  
be at any time more loth  
to lose thy lawfull goods,  
than to go to Law, to the hurt  
of thy brother whom Christ  
died for: It is a wicked sin  
in any man, to set a rent or  
price of any of the lawfull  
goods or lands, more than  
thou, in such a case, wouldest  
be willing to give. It is a  
wicked sinne, to let or sell  
any thing to any man, for  
finister

sinister respects, that thou dost  
not think to be the true and  
faithfull servant of God, if by  
thou mayest let it well to  
those that are, is a sin. But to  
let a Farm to any that thou  
dost not think to be the true  
servant of God, but because  
he is richer, or is better able  
to pay thee, or will give thee  
more for it, is a great sinne:  
*For the earth is the Lords, and  
all that is therein:* and he hath  
set thee as a Steward over some  
parts of it, and thou art by  
his appointment to let it to  
his Children and servants that  
love him; and because many  
things have many prices, he  
bids thee deal in all thy busi-  
nesses, as thou wouldest be  
dealt withall in such a case;  
He bids thee, *Deall liberally with*  
thy

of my brother, that his soul may bless  
me: yet thou wilt neglect  
my Brother, whom thou seeest  
carefull to serve God in Christ,  
and lett it to one that hath  
little or no religion in him,  
because thou seeest that he can  
deal more warily in the  
World, or more wisely, as the  
World calls it, though indeed  
he be more wickedly before  
God: yet because thou seeest  
he is more able to pay thee  
thy rent, thou wilt lett it to  
him, who is indeed Gods  
enemy, and for whom God  
never made it: for God made  
these things for his Children  
and his servants; and he doth  
never love God as his Father,  
nor obey him as a Servant;  
neither will he more become  
obedient to God, and ser-  
viceable

viceable to his Church, if thou let him a good pennyworth; whereas if he thrive not of it, he will rail on thee, and on thy Religion, which is indeed against God, for he knoweth not that it is God that giveth power to get goods, and that it is God again that keepeth men short; although sometimes with his mouth he speaks it, yet the true knowledge of it dwelleth not in his heart; and if he grow rich upon it, he will not be liberall to the poor children of God, considering their wants, as if they were his own: for he hath no natural affection towards them, because they are not his brethren. Lo, here thou seest what to do with thine own,

or

or as some say Gods, and  
thine own, or, as the truth is,  
Gods and not thine own;  
and therefore thou mayest of-  
fend God in it; for thou art  
but a Tenant at the will of  
the Lord, and art to depart  
at an instant; yet thou hast  
a great title under God for  
the time, and thy title is good  
and lawfully thou maiest en-  
joy them; yet the love that  
thou bearest unto them is  
utterly unlawfull: for it is  
the love that thou bearest to  
these wordly goods that  
maketh thee to lett them to  
such a Tenant as will nei-  
ther serve God, nor do good  
to the poor servants of God.  
The man to whom thou let-  
test it, may be a civill honest  
man in the World; for among  
the

the Heathen, yea among the  
Jewes that would kill Christ  
again if they had him, and  
hate the Children of God,  
there are such in the World  
as will deal civilly and pay  
at their day, perhaps better  
then some Christians. But if  
thou beest the true child of  
God, thou must have a dis-  
cerning eye of faith, which  
every one hath not, and know  
the Child of God, from an  
evill man; neither maist thou  
judge the other for all that,  
but pray for him; and hope  
that, though he be not the  
true servant of God now, yet  
in good time, by Gods grace  
he may be. Thou mayest not  
impart the benefits of God,  
as neer as thou canst, but to  
those whom thou knowest to

be the Lords true servants ;  
and thou must do it for the  
love thou bearest to God ,  
Why shouldest thou not love  
Gods Children much more  
then any goods thou hast ?  
There is great reason to do it ,  
able to perswade any man, if  
his heart be not of stone. For  
God made us more excellent  
creatures according to his  
own Image. Satan came by  
stealth and subtilty , and  
through envy stole away that  
excellent Image from us, and  
made us more ugly persons ,  
deformed Devils , so that we  
were ashamed of our selves, ran  
away and hid our selves, and  
we were good for nothing ,  
but evill for all things, fit for  
nothing but fire-brands of  
hell, into the which we are  
ready

ready every hour to fall, and God hath said, that if we suffer the Devill to deceive us, hell should be our portion; the Devill stood gaping to receive us; wert thou not in a miserable case? I tell thee, we are all in this miserable case. And I tell thee true, I am sorry at the heart when I see any that doth not consider the case wherein he was, and I am afraid, lest any of you should forget the citie wherein you were, and so become unthankfull, and fall in to it again. Oh the danger is great! But tell me, wouldst thou love him that would come and make thee like a God again, and wash away all the filthy poyson, and deliver thee from the slavery of the Devill

and  
and  
yea  
De  
to  
bet  
the  
nev  
wo  
his  
blar  
thy  
mal  
ther  
or  
unp  
sho  
and  
bid  
in  
wor  
all  
hat  
and



and from the fire of hell,  
and set thee in Paradise again;  
yea, in such a Paradise as the  
Devil can never have power  
to deceive thee? And, for thy  
better assurance, bids thee hold  
thee by him, and thou shalt  
never need to fear. If thou  
wouldest not love him and all  
his, thou wert greatly to  
blame. But I know now in  
thy distresse thou dost not  
make so much question whe-  
ther thou shouldest love him  
or no; for thou thinkest it  
impossible, but that thou  
shouldest love him and all his  
and do whatsoever he would  
bid thee. If thou wert once  
in Gods favour again, thou  
wouldest not disobey him for  
all the Devils and Worlds  
that ever were. But oh the  
L                      mise.

misery ! here is the thing :  
how is it possible that thou  
shouldest be helped ? God is  
thine enemy , the Devill is  
thine enemy , the world can  
do thee no good , nor make  
thee clean : for , all thy blood  
within thy veins is corrupt-  
ed , thy heart-blood is become  
most filthy poyson , and thou  
art become most ugly , deformed,  
like the Devil , and thou  
art a shame to thy self al-  
though no body see thee but  
thy self , and hell-fire is so  
big that all the Water in  
the World cannot quench it .  
Thus beginning to despair ,  
thy torments begin to in-  
crease , when thou couldest see  
no way to escape it : but oh  
the love of God , the wonder-  
ful love of God towards thee ,  
never

never to be expressed ! Not for any goodnesse that is in thee ; for behold here what a filthy creature thou art ; but for the everlasting goodnesse that was in himself , his great and wonderfull wisdom , he found a way , even for his own sake : or else Man and his posterity had been burning in Hell-fire for ever and ever. How did he find a way ? he sent his own Son to wash this filthy creature man ; his only Son, I say, the Son of God. And how did he wash him ? No water could make him clean : he washed him with his own blood ; and he sweat water and blood, with washing of him ; yea, he shed his heart-blood, and gave it man to drink , that it might en-

Mat. 26

37.

Gen. 6.

12.

Mat. 26.

26.

ter into his heart, and so run through all his veins, and so cleante him indeed. *Mans flesh was corrupted. The Son of God brake his Body, and gave them his Flesh to eat, that it might renew their flesh, and that their leprosie might be healed. And the Son of God did this indeed; he brake his Body, and gave it us to feed on: he shed his Blood, and gave it us to drink, or else, we could never have been cleansed. But wo is me, God would not accept him; he said that man for his disobedience to him, and obeying the Devill, must go to hell, and burn there. Oh the mercies of the Son of God, how is it possible they should be shadowed out! for no body can express the depth* of

of  
th  
be  
an  
he  
De  
to  
ha  
du  
hi  
ha  
his  
Cl  
G  
ab  
M  
his  
fel  
ha  
ale  
he  
far  
be

of it, that he would endure the pains of Hell for us : he being man endured them, and being God overcame them; he stopped the mouth of the Devil, shut the gates of Hell, took man by the hand, he having washed him, and endured the pains of Hell for him, he takes him by the hand, I say, and leads him to his Father, he accepts him in Christ. Oh the mercies of God in Christ, that are never able to be set out by man ! Man through his fall wrought his utter ruine alone by himself : Christ the Son of God, hath wrought his recovery alone by himself, without the help of any, and set man in a farre better estate than he was before : for now he hath gi-

Gal. 3  
13.Joh. 4.  
21.EccI. 7.  
17.Joh. 7  
16.Joh. 11.  
25.

ven him the hand of faith to hold on him, that he may never fall : before, Man was alone ; but now he is joyned fast unto Christ by faith. Now what hath man to do ? To follow Christ, and take hold of him by faith. Not that man deserveth heaven by following Christ, no not by his faith ; but he taketh hold on him, which hath deserved Heaven for him, and brings him thither, and setteth him in a glorious place by God his Father, and God accepteth him in Christ, and taketh him at his hands. *No man cometh to the Father, but by me* (saith Christ.) Now, oughtest not thou in conscience to love, obey, and follow his counsell, that hath done this for thee ? And to love

love all his children and servants, better than the children and servants of thine utter enemy, the Devil, who was not only enemy to thee, then when he first corrupted thee and thy seed, but he is utter enemy to thee still; and not only an utter enemy to thee, but also to Christ thy Saviour and will by all means hinder him, and impoverish his Kingdome, and, if he can possibly, he will bring thee from Christ to hell again? And wilt thou enrich his Kingdome for a little goods, (which Christ never had thee get) who is an utter enemy to thy Saviour, and seeketh by all means to impoverish his Kingdome, to speak against his Word, to scoffe at them that

Joh. 19  
10.

Follow him; yea, often stoppeth  
their mouths that would glad-  
ly speak on Christs side, saying,  
If thou art altogether on  
Christs side, thou art not *Cesars*  
friend, and wilt not enrich his  
Kingdome.

Rom.  
14. 2.

Thou knowest when thou  
enrichest Satans Kingdome,  
thou weaknest the Kingdome  
of Christ, in that thou weak-  
nest thy faith; for thou canst  
not in faith part with any of  
thy goods to one whom thou  
dost not think the servant of  
God in Christ, and, *Whatsoe-  
ver is not of faith is sin.* And I  
prove this unto thee thus:  
When thou lovest the favour  
of God, and becommest a  
bond-slave of the Devil, thou  
lovest all the blessings, which  
God in mercy hath made for  
thee,



thee, and bestowed on thee. But they did not then fall to the Devill, but did fall to the Lord, whose they were, for they were not thine before, but the Lords: And therefore thou couldest not lose nor forfeit them to the Devill; yet thou hast lost them from thy self, and they fell to the Lord, who lent thee them so long as thou didst serve him: but the Devil, finding thee possesse of them, claimeth them now: not that he hath any right to them but like an usurping Tyrant; and it was thy fault in yeilding thy obedience to him, which maketh him to claim thee as his bond-slave, and all thy goods to be at his commandement, but thou hast

Mat. 16,  
17. Mat  
16. 17.

nothing to lose but thy self, and that thou lovest; but Christ redeemed thee. Take heed therefore; for as an usurping Tyrant, who having gotten once possession of a Kingdome, will ever after lay claim to it, and will use all the means he can to get it again: and the first possession is not only a great light to make him get it the easier; but also it maketh him, if he get it again, to keep it more strongly, and fortifie it with a mighty power, and keep watch and ward in it, that he will never lose it again: So will the Devil; and therefore take heed thou deal not with any of the Servants of the Devill, nor by no means enrich his Kingdome. If a noble

noble and worthy-minded man, who hath great possessions, passe by some puddle, where he should see an Harlot casting away her own Son, if he should enquire for the Father, and find, that, contrary to nature, he were run away from his own Child, leaving it to utter ruin and destruction; if this noble minded Gentleman should take up the child, and cause it to be washed, and cloathed, and fed, and cause it to be instructed, and taught those things which it were fit it should learn; and when he came to be a man, he should say, I found thee thus and thus, and seeing no body had care of thee, I took thee up, and ever since maintained thee in good estate,

est, and now I would have thee acquainted with my affairs and businesse; for I mean to trust thee with those things that I have: for so it is, my King calleth for me, and the affairs of my Countrey require that I should neglect mine own businesse, and attend upon them; wherefore I leave my Lands, Lordships, and Tenements with you in trust, till I come again: let them to my friends; and let them penny-worths, that they may well live upon them: let your own friends some part of them: deal so in it, as at my comming home I may find you faithfull. Now, if this servant should neglect his charge, neglect his own friends, and his Master, and go

goe, for a little more rent which his Master cared not a whit for, and let his Lands and Tenements to his utter enemies, who growing rich with the Lands and goods of this noble Lord, would be ready to bid him battel at his return home, and to strike at him with his own Sword; judge you, would not this Lord think he had dealt very evilly with him? Nay, would not every honest man that should but hear of it, think and say, that he had dealt most vilely with so good a Lord and Master, and that he were never meet to come into the company of an honest man again? Thus hath Christ dealt with us; when our wicked father and ungodly mother

*Adam*

*Adam and Eve* cast us into the puddle of sin; and ran away and left us there, where we should never have been able to have gotten out; *Jesus Christ* the only Son of the high and mighty God, our mercifull Lord and Saviour, came by, and washed us, and brought us up at his own cost and charges, and we have nothing but from him, he taught us himself, in all good doctrine: and being gone to overcome the enemy of the King and Countrey, he hath left his goods with thee bids thee to deal well with his servants, and let them good penny-worths, and deal not with his enemies, neither make any marriage with them; yet thou for a little money wilt buy and sell, marry and give

in

2 Cor.  
6. 14.

in marriage with them : yea  
and thinkest, because thou find-  
est them more rich in the  
World, they are better for thee  
to deal withall, and yet they  
are the utter enemies of thy  
Lord, and will be ready at his  
comming to bid him battell  
and strike at him with his own  
Sword.

## CHAP. 45.

*The right use of goods.*

**H**ere thou seest, what cause  
thou hast to love Christ  
and his servants: and how thou  
oughtest not to love thine  
own, but to use it as the Lord  
hath appointed thee, whose  
indeed it is. If thou dealest  
not with thy Lords goods  
and Lands as he hath appoint-  
ed thee, art thou not in a great  
fault

fault? Surely thou hast nothing to say for thy self; save to appeal to his mercy, confess thy sins, and amend thy life. But if a Preacher, whom God hath enlightened to see what he was out of Christ, and what he is in Christ, and hath willed him to tell the people from his mouth, how he and they should now behave themselves inwardly in their hearts, and outwardly in their goods, and substance; if he, I say, whom God hath set upon a hill, to give light to many: If he, I say, whom God hath given much unto, and of whom much shall be required: If he, I say, whom the Sun of understanding should arise upon: nay, if he I say, in whose heart the glorious Son of God should shine

will

Tit. 2. 1

Mat. 5,  
14.Luk.  
12. 38.



will darken his glory with the  
thick clouds. or rather thick  
mists of this earthen world,  
his sin is great: but what did  
I say, darken their light? Nay,  
they darken the light of the  
Gospel, that all should see and  
go by: nay, they darken the  
glorious light of the Son of  
God, and eclipse his glory;  
whereas *they should draw many*  
*unto Christ by their liberality*  
and true preaching, they drive  
many from Christ, by love of  
their own (as they say) and  
by their idlenesse and negli-  
gence in preaching (as I said)  
and I say, this love of their  
own, as they call it, is a  
thousand times worse in them  
and doth a multitude more of  
hurt, than in other ordinary  
men who love the World as  
well

1 Tim.  
4. 16.

well as they; but there are not so many that look on them, and God hath not set them for a light as he hath done the Preachers. And the reason why the Preachers are many times overcome, is this, because the enemy doth bend all his forces against them, not unlike the enemy of the Israelites; who said, *Fight neither against more, or lesse, but against the King of Israel.* So our enemy the Devil, he fighteth neither against more or lesse, but against the Captains of the Church, namely, the Preachers; for he knoweth, that if they be once overcome, then the whole Army will soon be confounded and brought to nought. Be you all upholders of them, which by no means can be done, but by  
prayer :

prayer : for as our Preachers should pray for all, so all should send up their prayers to Almighty God in the name of his Son, to send his holy Spirit into the heart of his preachers, to sanctifie them throughout, that they may be holy in body and mind, following the example of our Saviour Christ who said to Peter his Apostle, whom he had appointed to be chief Preacher to the Church of the Jews, *Peter, Peter, Satan hath desired to winnow thee like wheat, but I have prayed that thy faith fail not.* Again, St Paul appointed by the Son of God to be chief preacher to the Church of the Gentiles, witnesseth of himself saying, *The messenger of Satan was sent to buffet me, but I besought the Lord Jesus*  
that

that he might depart from me. Now in these two great combats, made between the Devil and the dear children of God, ye see that Prayer is the weapon whereby the Tempter is overcome. Wherefore I earnestly intreat let your prayers alwayes be sent up to God, through Christ for Preachers, and all such as are in high places, that so, they continuing firm and stedfast, your faith may by them be more confirmed.

And the blessing of God Almighty, the Father, the Sonne and the holy Ghost, be with you all, from this time even unto the end of the World,  
*Amen.*

5 JY 61

FINIS.

